FLOVRES FOR LATINE

Speakyng selected and gathered oute of Terence, and the same translated into englysshe, together with the exposicion and settyng foorth as well of suche latine wordes, as were thought nedefull to be ānoted, as also of diuerse grammaticall rules, verie profitable and necessary for the expedite knowlage in the latine tounge: compiled by Nicolas Vdall.

Newly corrected and imprinted.

Anno. M.D.LX.

NICOLAI Vdalli carmen endecasyllabum ad libellum suum.

SI certum est tibi pertinax libelle
In multas hominum manus venire,
Doctorúmq; libet subire nasum,
Sannas, verbera, iurgium, cachinnos:
Per me sit tibi liberum vagari.
Et quocunq; voles tuo periclo.
Securus poteras domi latere,
Et mecum poteras manere tutus.
Nunc es publicus, haud meus libellus.
Nec possum tibi iam pātrocinari,
Nec suffragia, gratiámq; vulgi,
Aut vitam, geniúmq; polliceri.
Orbis sed tibi, multitudinísq;
Standum iudicio, vel est cadendum.

IOANNIS Lelandi Londinensis decastichon.

CAndidus exactam monstrare. Terentius artem
Eloquij nouit Roma diserta tui.

Illius ex horto flores selegit amœnos
Vdallus, cupidæ sedulus instar apis.
Quoque labor pueris studiosis gratior esset,
Transtulit in patrios verba latina sonos.
Insuper & scholion, facundæ munera linguæ,
Addidit, æterna viuere digna cedro.
Vos igitur iuuenes Vdallum ornate Britanni.
Sic fluat è vestro comicus ore lepos.

Edmundi Ionsini carmen in
laudem operis.

BArbarie linguam pulsa qui scire latinam,
Quiq; breui fieri tempore doctus aues:
Hunc lege Romani flores sermonis habentem.
Non alius quales hortulus edit opes.
Hunc lege, qui lepidi verissimo sensa Terenti
Promit, & obscurus explicat arte locos.
Hunc lege qui nitidus, limatus, dulcis, amœnus
Verba loqui veterum more latina docet.
Vdallo merita tali pro munere grates,
Aeternum digno viuere, lector age.

NIÇOLAVS VDALLVS SVAuiſsimo diſcipulorum ſuorum gregi ſalutem plurimam dicit.

VANQVAM INItio quidē, vt ingenuè fatear, nō mea voluntate ad hanc docendi prouinciam capeſſendā inductus, ſed partim aſsiduis eiſdémq; importuniſsimis amicorū quorundā ſolicitationibus, efflagitationibúsq; compulſus, partim, neſcio quo meo fato protruſus videre poterā: nunc tamen, poſtquam ęgregia quorundā veſtrûm indoles luculentā ſane minimeq; dubitatam ſpem oſtendit, fore aliquādo, vt ad inſignem aliquā eruditionem euadatis, tantū abeſt, vt me inſtituti, cœptiq; peniteat, vt nihil profectò hodie prius habeam, aut antiquius. Qua propter quam ſorte nactus ſum ſpartam, ornare, prout Gręcorum prouerbiū admonet,

mihi propoſui, planeq; conſtitutum habeo, ſuperis bene iuuantibus, in hãc gnauiter curã incumbere, inſigniterq; in eo elaborare, vt vos eximmaniſsimis barbariei faucibus quamprimum eripiam, atq; ex tenebroſa abſtruſaq; inſcitiæ caligine vindicẽ, ad politioris literaturę puritatem, lucem, claritudinẽ. Nec dici meher cule, poteſt, quãto deſiderio flagrẽ, quã taq; quũm omniũ qui literis ſunt dediti, tũm veſtris, duntaxat honeſtis & rectis ſtudijs proficiendi cupiditate ardeam. Iam inde enim ab eo tẽpore, quo in meã vos ſcholam, et diſciplinam recepi, parẽtis erga vos animum induiſſe me fateor, ſemperq; exiſtimaſſe, in eorundẽ me locũ ſuccedere, à quibus traditi mihi ad inſtituendum eſtis. Quod cum ita ſit, vt eſt, quàm mihi rem gratam, & iucundam, quàm porro lætabilem, & glorioſam putatis fore, ſi vos aliquãdo ad eas in diſciplina vires acreſcere, & puenire videro, vt exuperatis euictisq; iſtis graminatica-

rum

rum præceptionum, & rudimentorum difficultatibus, ac velut ſalebris, ad iucũdiſsimam, eandémq; multo vberrimi fructus latinorum autorum lectionẽ, ſtudiũ transferre valeatis. Ad hanc autem maturitatem cum animaduerterem, non alia demũ ratione peruenirí poſſe, niſi ſi quis in promptu iam ante, et ad manũ habeat bonam, atq; adeò diuitem latini ſermonis ſupellectilẽ, ſedulò equidem mihi faciundũ putaui, ne vobis deeſſet, vnde ea potiſsimè facultas parari poſsit, & latini ſermonis copia, puritas, nitor, elegantia, nullo, aut certè quãminimo negotio perdiſci. Scripſi itaq; vobis ſuauiſsimi tyrũculi, quaſdam latinè loquendi formulas, ad cotidiani ſermonis vſum & copiã ſane quàm accommodatiſsimas. Eas vero ex Publiį Terentiį potiſsimum comœdiis delegimus, quòd is ſcriptor ad informandam, inſtruendámq; linguã puerilem maximè omnium idoneus, citràq; controuerſiam facilè princeps videatur,

vtpote per quem, ipſum Tullium Ciceronem, ſummum alioqui latinitatis magiſtrum, ad tantum eloquẽtiæ faſtigium profeciſſe cõſtet, id quod quum ipſemet de ſe fatetur alicubi, imò potiùs gloriatur tùm ſcripta eius vbiq; tãtũ nõ clamitant. Porrò latina ipſe anglicè interpretatus ſum, quô vos quoque latina vernaculè, aut è cõtrario latinè vernacula abſq; moleſtia vel negotio, & cũ aliqua ratione ac gratia, nec enterim ineptis prorsꝰ atq; abſurdis, quod plæriq; faciũt, ſed appoſitis et accõmodatis verbis reddere addiſcatis. Neq; verò putetis velim, nullum eſſe operæ precium, ſi quis latina aptè in maternum vertere ſermonẽ calleat. Nã ſi Cicero quædã ex græcis tàm poëtis, q̃ oratoribus, ac philoſophis, latinè interpretando, quæ in ſuos referret libros operæ precium exiſtimare ſe feciſſe non nuſq̃ gloriatur: ſi Terentius plus ſibi laudis ſtatuit, maiorémq; gloriam poſuit in vertendis Græcorum antiquis fabulis,

quam

q̃ inueniendis ſuis nouis: ſi idē Terentius rem nihilo minus ingenioſam arbitratus eſt ex bonis græcis bona latina facere q̃ ſi ipſe de ſuo noua excogitaſſet, q; ſcriberet, et poſteris legēda traderet: ſi deniq; ingenij argumentū, & non poſtremæ laudis opus exiſtimatur, bona vernacula ſic verbis latinis mutare, vt interim ſeruetur vtriuſq; linguæ idiotiſmus & gratia: quî minus id quoq; è diuerſo maximæ laudi dari par ſit, & vel ſūmi artificis op⁹ haberi cōueniat, ex bonis latinis ſcilicet, reddere bona vernacula? Verum, vt rede am quò cœpi tendere, nec iuſto diuti⁹ in his hæream, imò conſilij vobis factiq; mei rationem compendio expediam: addidi, ſicubi opus id eſſe videbatur, quędā velut ſcholia, quibus tū ſenſus poëtæ explicetur, tum verba ipſa non paulò declarētur apertius. Si qua inſignis aut elegās incidit metaphora, īdicaui. Si qua figura occurrit, admonui. Si qua fabula interuenit, non ſum grauatus altiuſculè repetîtā

narrare. Si quid quod ad latinitatẽ egregiè faceret, ſeſe obtulit, non commiſi, vt prætereiretur ſilentio. Si quid ad rationẽ grammaticam pertinere viſum eſt, non piguit enucleare. Si quid prouerbij inter ſperſum eſt, expoſui. Si quod vocabulum obſcurius iudicatum eſt, illuſtraui. Si qua formula à communi, vulgariq;, & vſitata latinè loquendi ratione paulo alienior apparuit, rationem reddidi, citatis, vbi res poſceret, atque adhibitis, ex optimis quibúſq; et probatiſſimis authoribus exemplis ac teſtimonijs. Deniq; vt finem tãdem faciam, quicquid vſquam obiectũ eſt, quod puerile ingenium iudiciúmue retardare in legẽdo poſſe videretur: quã tumuis id humile foret aut leue, ſedulò adnotaui, veſtris ſcilicet ſtudijs quamoptime conſultum cupiens, omnibúſq; omnium veſtrûm commodis nuſquam non libentiſsimè deſeruiẽs. Proinde hæc quidem, que commemoraui, omnia pingui, quod dicitur, craſſáq; ac rudi Minerua

tradi

tradidi,& vereor,ne quorundam opinione,iudicio,ſententiaq;, nimis etiamnum anxiè,nimis ſcrupuloſè,nimis deniq;, vt ita loquar, fruſtulatim perſecutus ſim: útriq; dũ ſingula ad iudiciũ veſtri immaturitatem & captus teneritudinem attempero. Sed nimiſquam mihi in hoc duntaxat negotio, placuit illud, q; dici ſolet, indoctius modo apertius, præſertim, cũ ſcirem quàm maximè opus eſſet, nil niſi velut prę manſũ vobis in os inſeri. Porro ipſum opuſculum FLORES TERENTII libuit inſcribere, quoniã hæ formulę,quas vobis iam nũcupamus, ex eius poëtę lepidiſsimis iuxtà atq; elegantiſsimis comœdiis,quaſi horto quodam fragrantiſsimo, & ad miraculũ vario, amœnoq; topiario,ordine omnes ſelectę ſunt,et excerptę. His igitur laborũ noſtrorum quaſi primitiis fruimini,tanquã arrabone ac pignore tũm noſtri erga vos ſummi amoris, tũm officii ac fidei.

Quodſi prodeſſe hęc conducere que veſtris

ſtris ſtudijs intellexerimus: alia, fauente Chriſto, dabimus propediem altiora atq; maiora. Veſtræ autē partes erunt ſuauiſſimi tyrones, omni, quod aiūt pedeſtare, omnibus ingenij neruis contendere, ac modis omnibus curare, ne noſtros ſudores labor ésq; fruſtremini, néue noſtrum hoc tantum oleum & operam eludatis, ſed potius, vt cōceptæ de vobis tùm ſpei tùm expectationi poſsitis per omnia reſpondere. Valete.

¶ LONDINI pridie Calendas Martias, Anno poſt natum Chriſtum, M. D. XLIIII.

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FINIS.

ANDRIA.

¶ Out of Andria in the prologue.

ANIMVM ad ſcribendum appulit, He applied his minde to wrytyng.
Id ſolum negotij credidit ſibi dari, He thought he ſhoulde haue had no further buſineſſe but that.

Multò aliter inuenire intelligit, He perceiueth it muche otherwyſe to chance, or to come to paſſe.

Animum aduortite, Take hede, or ſet your myndes here to and harken.

¶ In the firſt acte and fyrſt Scene of the ſame.

¶ Iſtæc intro auferte, Haue in this geare.
Adeſdum, Come hyther.

Paucis te volo, I woulde ſpeake a wooꝛde or two with you.

Curentur rectè hæc, Let theſe thinges be well doone.

Expecto quid velis, I would faine know what your wyll, or pleaſure is, Or, I long, or deſyre to know your mynde, wyll or pleaſure.

In memoria habeo, I remember it well, or, I beare it well in mynde.

Habeo gratiam, I thanke you hertyly. For habere gratiam, is properly to thanke in hert, agere gratias, to thanke in wooꝛdes.

Mihi hoc moleſtum eſt, This greueth me.

Quin tu vno verbo dic, But ſaie on at ones or quickely.

Quid eſt quod me velis? what is it that you woulde with me?

Rem omnem à principio audies, You ſhall heare all the mattier euen from the beginnyng.

Excesſit ex ephœbis, He is paſt childhode, or, he wareth a man, or, he groweth well towardes mans ſtate.

Qui ſcire poſſes? How might a man know?

Sapienter vitam inſtituit, He taketh a wiſe waie of lyuyng.

Ab hinc triennium, Three yeres now gon, or, three yeres hens.

Commigrauit huic viciniæ, he hath remoued into this quarters or parties, or, he is come to dwell hereby.

Mulier egregia forma, A woman of excellent beautee.

Mulier ætate integra, A woman beyng in hir beſt yeres, or a woman beyng in the floure of hir tyme, or, a woman nothing broken with age.

Vereor ne quid apportet mali, I feare leaſt that it maie cauſe ſome diſpleaſure, or, I feare that it will dewe ſome hurt, or, no good.

Pudice vitam agit, She lyueth honeſtly, or chaſtely.

Parce

Parce ac duriter vitam agit, He liueth ſauyngly and hardly.

Lana ac tæla victum quæritat, She getteth hir liuyng with ſpynnyng and cardyng.

Captus eſt, He is taken, or, he is in the ſnare, or, he is in the laſhe. And prouerbially, he is in for a byrde, or he is in by the weche.

Habet, He vſeth hir, or, he kepeth hir compaignie.

Dic ſodes, Tell me I pray you, tell on a good felowſhip, Tell me if thou be a good felow.

Habet ſuæ vitæ modum, He hath the gouernaunce of his owne lyfe, or, he is at his owne ordering. Or he is no mans man but his owne.

Quid opus eſt verbis? What nede many woordes.

Vltrò ad me venit, He came to me of his owne mynde.

Quid obſtat? What let is there?

O factum bene, O happy chaunce.

Quid multis moror? Why do I hold you with my long communication? why dwe I make all theſe many woordes.

Eius cauſa, For his ſake.

Nihil ſuſpicor mali, I miſtruſte or miſſedeme no yll.

Adoleſcẽtula, forma & vultu adeo modeſto, adeò venuſto, vt nihil ſupra, a pōg thyng

of beautee and countenaunce, so demure and so faire or well fauoured with al, that nothing maie excede and passe, or bee more excellent.

Adolescentula præter cæteras formahonesta & liberali, A younge thynge of beautie more comely and goodly than the others, or than moste parte be.

Perculsit mihi animum, It went euen to the very herte of me.

Quam timeo? Howe greately I feare.

Satis cum periculo, with perill and daunger enough, or, in no little ieoperdie or peryll, or, at a shrewde aduenture.

Cur te is perditum? Why go you about to cast away your selfe?

Quid feci? What haue I doone?

Quid commerui? What punyshment haue I deserued? Or, what punishement am I woorthy to haue?

Quid peccaui? What haue I offended?

Recte putas, You thynke as it is.

Venit postridie ad me, He came vnto me the morow after, or, the next daie after.

Indignum facinus, A shamefull deede, an abhominable acte, an heinous offence, A mischieuous prancke or pagiaunte.

Discedo ab illo, I departed from him.

His rebus præscripsisti finē, You haue appointed an ende in these matters, you haue

sette

ſette a tyme whan theſe thynges ſhall ceaſe, or haue an ende.

Sine meo me viuere modo, Suffer me to liue after myne owne faction.

Manibus pedibusq; obnixe omnia facit, He doeth all thinges with hand and foote, or with toothe and nayle, as muche as in hym lyeth, or, he dooeth all that euer he maie righe buſily.

Incommodat mihi, He diſeaſeth me, Or, he dooeth me diſpleaſure, Or he noyeth me.

Obſequitur illi, He foloweth his mynde or appetite, or he is ruled by him.

In te nihil ſit moræ, Let there be no delay nor tarying in you, or in your behalfe.

Mihi exorandus eſt, I muſt entreate him.

Obſerues illum quid agat, watch him wel what he dooeth.

Obſerues quid captat conſilij, watch what counſaile he taketh: Or, waite what he entendeth, or aduyſeth to dooe.

Eamus iam nunc intrô, euen now go we in.

I præ, ſequar, Go you before, and I wyll folowe or come after.

¶ In the ſeconde Scene.

¶ Ipſe exit foras, Hym ſelfe nowet ometh foorth.

Nulli verbum fecit, He ſpake not a worde to any man: or he neuer made worde to any man.

Non ægre eam rem tulit, He toke no diſ-pleaſure therwith.

Sine tuo malo, without any your harme: or without any yll or diſpleaſure to you warde.

Non præuideram, I ſorſawe it not, or, I ſorſawe no ſuche thyng.

Ehodum ad me, Hither a litle ſirrha, Or come nere to me hither.

Quid hic vult? what woulde he haue now? or, what is the matter now?

Nihil ad me attinet, It pertaineth nothing to me, or, I haue nothyng to dwe therwith.

Non hercle intelligo, In good ſouth I know not what you meane.

Verberibus cæſum te in piſtrinum dedã, I will all to currie the, and than caſt the into the mylle to drawe.

Bona verba quæſo, Speake faire I pray you, or prouerbially, You will not doe as you ſay. For thoſe wordes be alwaies of the wry-ters vſed and ſpoken ironice, that is to ſaye in mockage or deriſion: As if one ſhould ſay, I wyll cauſe the braynes to flie out of thy hed, and the other ſhould in mockage, ſcorne, and deriſion anſwere, and ſaie thus: You will not I trowe: Or thus, you will not dwe as you ſaie I trowe, he moughte ſaie it ele-gantly and proprelie in latine, Bona verba quæſo, Yet geue vs faire language I beſeche

you

you hertyly.

Nihil me fallis, Thou canst not beguile me, or, I know the well enough.

Ne temere facias, Plate not the foole.

Ne dicas tibi non prædictũ, Say not but you were tolde it before: or saie not but that it was shewed you before.

¶ In the third Scene.

¶ Intellexi illius sententiam, I haue perceiued his minde, or his wordes.

Quid agam incertũ est, I can not tell what I maie doe.

Illius vitæ timeo, I feare it wyll cost him his lyfe.

Huius minas timeo, I feare his manatynge and threatnyng.

Seni verba dare difficile est, It is harde to deceiue the old man.

Ab hæc mala hoc accedit etiã, In the necke of all those mischieues, this also cometh.

Grauida est è Pamphilo, She is with childe by Pamphilus.

Audire est opera precium, It is a worlde to heare.

Obijt mortem, He is dead.

Mihi non sit verisimile, It semeth not true vnto me, Or, I can in no wyse thynke or beleue it true.

¶ In the fourth Scene.

Vereor ꝙ fiet, I feare what the matter is.

¶ In the fifth Scene.

¶ Hoccine est humanum factum? Is this a gentile dede or touche, or, was, or, is this courteisly doone.

Quid illud est? What is that?

Proh deûm atq; hominũ fidem, O the faith of god and man: or out alas, or O good lord.

Quid est si hæc non contumelia est? what is this, if it be not a thyng doone or sayde in despite.

Nonne oportuit præscisse me ante? Had it not bene meete & conuenient, that I should haue knowen of it before?

Non prius communicatum oportuit? had it not bene mete, that I should haue bene told of it before, or, that I shoulde haue bene made priuie to it before.

Miserã me, Ah wretched woman that I am.

Quod verbum audio? what a woorde owe I heare?

Pereo funditus, I am vtterly vndoone or cast away.

Aliquid monstri alunt, They hyde or cloke some priuie faute. Ex Chiliadibus Erasmi.

Nemini obtrudi illa potest, She can not be shifted awaie to any bodie.

Iter ad me, They come to me.

Abi domum, Goe thy waies home, or, geat

thy

the home.

Abi cito, Hens at ones, or, geat the hens at ones.

Quid facerem? what should I haue done, or, what shoulde I dooe?

Quid primum exequar? What shall I, or maie I goe first in hande with all, or, what shall I first doe?

Me impediunt curæ, Care or businesse of many thynges letteth me.

Meo animo libitū est? It is mine appetite, or, it is my pleasure, or, it standeth with my fantasie.

Peropus ést, It is verie nedefull.

Quis hic loquitur? Who speaketh here?

O salue pamphile, what god saue you maister Pamphilus.

Quid agitur? what doe you? or, how goeth the woride? or how standeth the case?

Laborat è dolore, She laboureth of childe, in this place of Terence: but it maie be otherwise vsed by reason of some other wooide added. As, Laborat è dolore capitis, dentium, oculorum. &c. He is sicke or diseased with peine in the hedde, tethe. eies. &c.

In hunc diem constitutæ sunt nuptiæ, The mariage was apointed against this daie.

Ego istuc conari queam? Can I goe about or attempte suche a thyng?

Mihi ſuum animū atq; omnem vitam credidit, He hath committed, or put his herte or ſtomake and all his lyfe into my handes. For that that we ſaie commonly, he hath putte all his truſt and hope in me.

Adeo me ignauum putas? Do you thinke me ſuche a daſtarde, or, ſo vnmanly?

Adeo me inhumanū putas? do you thinke me ſo vnkynde, or, ſo vncourteous, vngentyll?

Adeo ferum me putas? Doe you thinke or repute me ſo cruell?

Per hanc dexteram te oro, & genium tuum, I praie you by this right hand, and your honeſtie.

Per tuam fidem te oro, I deſyre you by your promyſe, or of your fydelitee, or trueth.

Te in germani fratris dilexi loco, I haue loued you as myne owne naturall brother.

Te ſolum ſemper feci maximi, I haue alwaies ſet moſt by you onely.

Tibi morigera fuit in rebus omnibus, ſhe was or hath bene at your commaundement in all thynges.

Bona noſtra hæc tibi committo, All theſe my gooddes I commyt vnto you, or into your handes.

Bona noſtra hæc tuæ mādo fidei, I cōmit all theſe my gooddes vnto your fydelitee, or honeſtie: or, I put you in truſt with all theſe my

my goodes.

Mors continuo ipſam occupat, death toke hir immediately.

Ita ſpero quidem, So I truſt verily, or ſo I hope in deede.

Cur tu abis ab illa? Why come you awaie from hir?

Obſtetricem accerſo, I go to call or to fette the Middewife.

Propera, Goe apace, or hye.

Audin'? Heareſt thou?

Teneo, I perceiue or vnderſtande it well.

¶ Out of the ſeconde acte in the fyrſt Scene.

¶ Quid ais? What ſaieſt thou?

Illa datur hodie Pamphilo nuptum, She ſhall be maryed vnto Pamphilus this day.

Sic eſt, It is euen ſo, or, yea forſouth.

Qui ſcis? How knoweſt thou?

Apud forũ modo è Dauo audiui, I heard it abrode right now of Dauus. Forum, is ſuche a place as men vſe to reſorte and repayre vnto, to mete and to common together, as in London, Lumbarde ſtrete, or Weſtminſter halle. Forum, is not latine for a marte or market, excepte ſome worde of ſuche ſygnifycacion be added vnto it, as Forum boarium, the market where cattall were ſolde, Forum carnarium, where fleſhe was ſolde,

Forum

Forum piſcarium, Where fiſſhe was ſold.

Væ miſero mihi, Alas wretched perſon or body that I am.

Adempta eſt mihi ſpes, My hope is taken awaye.

Age age vt lubet, well than doe as you liſt.

Omnia experiri certum eſt, I purpoſe, or I am determined or aduyſed to proue or to aſſaie all thynges.

Quid hic agit? What dooeth this man, or what goeth he about? or what entendeth this man?

Hunc orabo, I will deſyre him.

Huic ſupplicabo, I will hũbly beſech him.

Quid tibi videtur, How or what thinketh you?

Abi hinc in malam crucem, geat the hens with ſorowe, Or, geat the hens with a miſchiefe.

Ad te venio, ſpem, ſalutem, auxiliũ, cõſilium, expetens, I come vnto you to deſyre you of ſome good hope, helth, helpe, and counſaile.

Neq; conſilijs locũ habeo, neq; auxilij copiam, Neither I can geue you any counſaile, nor it lyeth not in me to helpe you.

Iſtuc quidnam eſt? What is your mattier.

Hodie vxorem ducis? Are you maryed to daie? The preſent tenſe for the future.

Aiunt, So they ſay.

Hodie

Hodie poſtremum me vides, you ſhall neuer moze ſee me aliue after this daie.

Quid ita? Why ſo?

Vereor diſcere, I dare not tell it.

Ne iſte haud mecum ſentit, Truely this man is not of my mynde, oz, Certes this man and I be not of one mynde.

Ehodum dic mihi, Hogh ſire ha tell me.

Quam id vellem, How gladly wold I that were ſo, oz, how glad would I be of that.

Te per amicitiam & amorem obſecro, I beſeche you foz the frendſhip and loue that is betwene vs.

Dabo equidem operam, I will doe my diligence, oz, I will doe what lieth in me, oz, I will dooe the beſt that I can.

Tibi nuptiæ hæ ſunt cordi, This mariage pleaſeth you well, oz is to your hertes deſyze, oz, is to your pleaſure.

Proficiſcor aliquò, I go fozth ſome whither.

Audi nunciam, Here now.

Reddidiſti animum, you haue reuiued my ſpirites: oz you haue recomfozted my herte: oz, you put me in cumfozte agayne.

Si quid potes, facito, If you maie dooe any thynge, dooe it.

Sat habeo, I am content with that: oz, I deſyze no moze.

Huius conſilio fretus ſum, this mans coũ-

ſayle

faile dwe I vse or folow.

Fugin' tu hinc? doest thou ren thy way hens.

Nihil opus est scire, It is no nede to know.

¶ In the second Scene.

¶ Vbi inueniam Pamphilum? where shall I fynde Pamphilus?

Vt metum adimam, That I maie deliuer him out of feare.

Vt expleam animum gaudio, That I maie make his herte glad and ioyous.

Nondum hæc resciuit mala, He knoweth not yet of this mischiefe.

Audin' tu illum? Dooe you heare hym?

Quô nunc primum intendam? Whither shall I now fyrst goe?

Cessas alloqui? doest thou not speake vnto him? or arte thou so slacke to speake to him?

Ades, Come hither.

Resiste, Stoppe, or, turne agayne.

Quis homo est qui me? who or what man is that, that calleth me? For there is vnderstanded vocat, or nominat.

O Pamphile te ipsum quæro, what Pamphilus I seke you and no man els.

Quin tu hoc audi, But heare this.

Quid timeas scio, I know what thou feareſt

Obtũdis, tametsi intelligo, you dull me, & yet I vnderstãd you wel enough, or, you wery me.

Rem tenes, you know or perceiue the mat-

ters

tier very well.

Nihil periculi eſt, ther is no maner ieoperdy.

Nunc non eſt narrandi locus, It is no time nor place to ſhewe it, or to tell it now.

Quid agã cogito, I muſe what I maie do.

Mihi incidit ſuſpicio, I began to ſuſpect, or miſtruſte.

Quorſum iſtuc? To what ende or to what purpoſe ſaie you that? ſ. dicis.

Recte dicis, You ſaie well.

Perge, Goe forth, proceede.

Acceſsi intrô, I came in.

Nõ recte accipis, You take the mattier amiſſe or wrong, or you vnderſtand it not wel.

Liberatus ſum tua opera, I am ſaued by your good helpe.

Quid ita? Why ſo?

Bene mones, You aduyſe me well, or, ye geue me good counſayle, or, ye put me well in mynde and remembraunce.

Spes mea me fruſtrata eſt, My hope hath beguyled me. ¶ In the thyrd Scene.

¶ Quid ſibi vult pater? What meaneth my father?

Ipſe ſibi iniurius videtur, He ſeemeth vnto him ſelfe to be vnreaſonable, or to do wronge.

Culpam in te tranſferet, He will laie the faute to you.

Cedo quid faciã, Tell me what ſhall I do?

Nun-

Nunquam faciam, I will neuer doo it.

Ne nega, Saie not naie.

Suadere noli, Neuer counsaile me to it.

Quid iurgabit tecum? what cause shall he haue to chyde with the?

Sine omni periculo, Without all peryll.

Haud dubium est, There is no doubt.

Hoc propulsabo facile, I will auoyde, or put of that quickely.

Itáne credis? Thinke you so?

Quin taces? Why dwest thou not holde thy peace?

O facinus audax, Oh holde act, Oh hardy enterpryse, Oh presumptuous deede.

Curabitur, It shall be dwne.

¶ In the fourth Scene.

¶ Reuiso quid agant, aut quid captent consilij, I come agayne to see what they doo, or whereabout they goe.

Venit meditatus alicunde ex solo loco, He cometh from some place, where he hath bene alone, and bethought him, or studied, mused or prouided what he will saie. Ex solo loco, out of some secrete or solitarie place.

Tu fac apud te vt sies, See thou that thy wittes be thyne owne.

¶ In the sixte Scene.

¶ Ipsum præsto video, I see that he is here readie

Nostræ

Noſtræ parti timeo, I feare of our parte.

Neq; iſtic neq; alibi tibi vſquam erit in me mora, Neither in this thing nor in any thing els, you ſhall haue any let or tarying in me, or you ſhall not tary on me.

Facis vt te decet, quum id quod poſtulo, impetro cum gratia, You doe as becometh you, or, you do very well, that I obteine with your good wyll that thyng, whiche I deſyre.

Cum gratia, With good wyll, or with good loue and leaue.

Quod poſtulo impetro, That that I deſyre, I obteyne.

I iam nunc intro, euen now go thy waies in.

Ne in mora quum opus ſit ſies, Let vs not tary on you whan nede ſhall be.

Vulgo dici ſolet, It is vſed and ſpoken commonly, or, it is a common ſaiyng.

¶ In the firſt Scene.

¶ Præter ſpem euenit, It is chaunced otherwyſe than you loked for.

Male habet illum, It greeueth hym, it byteth hym.

Potin' es mihi verum dicere? Canſt thou tell me trueth? Potin es for potis ne es? by the figure apocope, whiche is the cuttyng awaye of a letter or ſyllable in the ende of a woorde.

Cauit ne ea res ſibi infamiæ eſſet, He toke heede, or he prouyded, that that ſhoulde not

hurt his name, or bringe him in any blame or obloquie, or ill name.

Vxore opus est, It is mete for hym to haue a wyfe.

Animum ad vxorem appulit, He setteth his mynde to marryage.

Subtristis visus est mihi, Me thought he was somewhat sadde.

Est quod succenseat, There is a thyng that he is angrie for.

Quid nam id est? What is that?

Quin dic quid est? tush tel me what is it?

Parce facit sumptum, He doeth but little cost, or he spendeth lyke a nyggarde.

Vix drachmis obsonatus est decem, He hath bestowed scarcely. xl. d. in cates.

Ego istæc recte vt fiant videro, I will see that these thynges shall be well done.

Quidnam hoc rei est? what is the matter?

Quidnam hic vult veterator sibi? What meaneth this vngracious harlotte?

¶ Out of the thyrde acte in the fyrst Scene.

¶ Ita quidem res est, vt dixti, It is euen so as you sayed.

Fidelem haud fermè mulieri inuenias virum, You can not lightly fynde a man faithfull and true of his promyse vnto a woman.

Firmauit fidem, he hath surely kept his promyse

miſſe, or, he hath ſhewed a ſure token that he wyll performe his promiſſe.

Vtinam aut hic ſurdus, aut hæc muta facta ſit, woulde god that either he myght be made deaf, that he coulde not heare, or ſhe dumme that ſhe might not ſpeake.

O Iupiter quid ego audio? O lorde what dooe I heare?

Actum eſt, ſi quidem hic vera prædicat, The mattier is paſt cure, at leaſt wyſe if it be true that this man ſaieth.

Bonum ingenium narras adoleſcentis, by your ſaiyng it is a young man of a good and gentile nature.

Sequere me intrò, ne illi in mora ſis, Folow me in, that you cauſe him not to tary on you, or, Come in after me, that he tary not on you.

Quod remedium huic malo inueniam? What remedy ſhall I fynde, or, maie I fynde for this miſchiefe?

Adeon' eſt demens? Is he ſo madde?

Ah vix tandem ſenſi ſtolidus, Ah I ſcacely perceiued it at laſt foole that I am.

Quid hic ſenſiſſe ſe ait? what ſaith he, that he hath perceyued?

Hæc mihi affertur iam primum ab hoc fallacia, This ſubtile pranke hath he wrought now firſt againſte me.

Fer opem, Helpe.

Serua me obsecro, saue my life I praie the.
Hui tam cito? whough so sone in all the haste?
Non sat commode diuisa sunt tẽporibus tibi Daue hæc, O Dauus, these thinges were not well appointed by the, euery thyng in his due tyme.
Cõmode temporibus diuisa sũt omnia, Euery thyng is well appoynted in his due time.
Num immemor es discipuli? Haue you forgotten a scholer of your owne teachynge?
Ego quid narres, nescio, I know not what you say.
Hic si me imparatũ adortus esset, If this scholoe had set vpon me vnprouided or vnaware.
Quos mihi ludos redderet? What plaie woulde he haue plaied me?
Huius periculo fit, All is done on his perill.
Ego in portu nauigo, I am out of all dañger. Vide chil. Erasmi.

¶ In the seconde Scene.

¶ Adhuc quæ adsolẽt, quæq; oportet signa ad salutem esse, omnia huic esse video, I see in him yet hitherto all tokens of helth that are wount and that ought to be. Where note that verbes impersonalles be oftentymes tourned into personalles, and haue a nominatiue case before theim: as, Hæccine te decent? Dooe these thynges becomes the? Num hæc te pudent? Art thou not ashamed of these thyngs?

ges? Albeit it is in the voices of the thyrde persone onely.

Mox ego huc reuertar, I wyll returne, or, come hither agayne by and by.

Perscitus puer natus est Pamphilo, Pamphilus hath a veray ieoly or gwdly boie borne. Per, in composicion betokeneth as muche as valde.

Deus quæso, vt sit superstes, I pray god send him long lyfe, or, long to liue.

Est ingenio bono, He is of a gentile and courteous nature.

Veritus est huic optimo adolescenti facere iniuriam, He had consticnce to dwe this very young thyng wrong, or he could not fynde in his herte, or, he had remorse to dwe. &c.

Hoc quis non credat, qui te norit, abs te esse ortum? who that knoweth the, would not thinke that this came of the, or, was begunne and wrought by the?

Quidnam id est? What is that?

Non imperabat coram, quid opus esset facto, he did not tell me to my face, what was nedefull to be dwen.

Postquàm egressa est, illis, quæ sunt intus, clamat de via, As soone as she was come foorth without dwres, she cried out of the strete vnto theim that were within.

Istàne contemnor abs te? Am I so litle set

by of the.

Ità ne tandem idoneus tibi videor, quem tam aperte fallere incipias dolis? Do I seme vnto the so mete a man, whom thou shouldest begynne, enterpryse, or attempte so openly to beguyle or deceyue with thy subtile crafties?

Certe si resciuerim, In faieth if I maie know it.

Hic se ipse fallit, haud ego, He deceiueth or beguyleth him selfe, and not I.

Edixine tibi? Didde I not straitely commaunde the?

Num interminatus sum, ne faceres? Did not I charge the vpon a peyne, that thou shuldest not dooe it?

Credon' tibi hoc? may I beleue the in this?

Teneo quid erret, I knowe wherein he is deceiued.

Quid ego agam habeo, I know what I will dooe well enough.

Quid taces? Why standest thou dumme? or, why speakest thou not?

Tibi renunciata sunt hæc sic fore, It was told you before, that these thynges wold come thus to passe, or woulde come to this ende.

An tute intellexti hoc assimulari? did you perceiue by your owne selfe, that this was feigned?

Qui istæc tibi incidit suspectio? how came it

it vpon you to ſuſpect this?

Non ſatis me pernoſti etiam qualis ſim, You know not me throughly yet what a felow I am.

Si quid narrare occœpi, continuo dari tibi verba cenſes, If I begynne to tell you anye thyng, a none you thynke or iudge, that I go about to deceiue you.

Nihil iam mutire audeo, I dare not ſpeake one worde now a dayes.

Hoc ego ſcio vnum, This one thynge dwe I know.

Id ego tibi nunc renuntio futurũ, vt ſis ſciens, I tell you now before, that it will be ſo, that you maie not ſaie, but that you know it.

Ne tu hoc poſterius dicas meo factum cõſilio, Saie not hereafter that it was doone by my counſayle or aduyſe.

Hanc opinionem prorſus a me amotam eſſe volo, I wyll in no wyſe, that you haue anye ſuche opinion in me.

Vnde id ſcis? Wherby know you that?

Audiui, et credo, I haue heard it, and I beleue it is true.

Coniecturam facio, I coniecte.

Multa concurrunt ſimul, qui coniecturã hanc facio, There come many thynges together, why I dooe thus coniecte: or, there bee many thynges mo then one, that cauſe me thus

is coniect, or suppose.

Inuentum est falsum, it is a false imaginacio.

Missa est ancilla obstetricem accersitū, there is a maiden sent, for to call the Middewyfe.

Quum intellexeras id eas consilij capere, cur non dixti extemplo Pamphilo? When thou perceiuedest, that they went about suche a purpose, why diddest thou not immediatly tell Pamphilus thereof.

Quis eum ab illa abstraxit nisi ego? Who hath pulled him away from hir but I?

Omnes nos quidem scimus, q̄ miserè hāc amarit, All we know how depely he loued hir.

Nunc sibi vxorem expetit, Now he desyreth to marie.

Id mihi da negotij, Committe that mattier vnto me: or, let me alone with that mattier.

Perge facere ita vt facis, Continue or proceede and dwe styll as you dwe.

Id spæro adiuturos Deos, I truft god will further it.

Abi intrò, ibi me opperire, Get the in, & tary for me there till I come.

Quod parato opus est para, Make readie that that is nedefull to be doone.

Haud scio an quæ dixit, sint vera omnia, I can not tell, whether all thynges bee true that he hath told me or not.

Illud mihi multo maximum est, that thing

dooe I moſt paſſe on.

Nunc Chremem conueniam, Now wyll I goe ſpeake with Chremes.

Orabo gnato vxorem, I will deſire a wife for my ſonne, or, I will deſyre that my ſonne maie haue his daughter in mariage.

Quid alias hoc malim q̃ hodie fieri? why ſhuld I deſire to haue this doen an other time rather than now? Or, why ſhould I deſyre to haue it dwne to morow rather than to daie?

Quod pollicitus eſt, id ſi nolit, haud dubium eſt quin eum merito poſsim cogere, if he refuſe to dwe that that he promyſed, there is no doubte, but that I maie lawfully compell hym.

In ipſo tempore eccum ipſum obuiam, Lo yonder how he cometh to mete me euen as well as can be.

¶ In the thyrde Scene.

¶O te ipſum quærebam, what, I ſought euen you and no man els.

Et ego te, And I you.

Optato aduenis, You come as I woulde haue it, or you come as well as I could wiſhe, or, well mette.

Aliquot me adiere, certayne perſons haue come vnto me.

Ex te auditum aiebant, They reported that you haue bene herd ſo ſay.

Id viſo, tu ne, an illi inſaniant, I come to ſee whether you be out of your wittes, or els they.

Auſculta paucis, et quid ego te velim, et q̃ tu quæris ſcies, Harken to me a little, and you ſhall know both what I woulde haue you to doe, and alſo that that you deſyre to know.

Auſculto, loquere quid velis, I harken, ſaie on what you woulde haue.

Per ego te deos oro, I beſeche you for goddes ſake.

Per noſtram amicitiam te oro, I pray you for the loue and frendſhip that is betwene vs.

Amicitia noſtra incepta à paruis cum ætate accreuit ſimul, Our frendſhip begunne of little ones, hath growen and encreaſed together with our yeres and age.

Per vnicam gnatam tuam, et gnatũ meum, I pray you as you loue your onely doughter and my ſonne.

Seruandi mei ſumma tibi poteſtas datur, It lyeth veray much in your handes to ſaue my lyfe.

Me adiuues in hac re, helpe me in this matter

Ah ne me tantopere obſecra, Tuſhe pray not me ſo inſtantly.

Alium eſſe cenſes nunc me atq̃ olim fui? Doe you thinke me an other maner man now than I haue bene in tyme paſt? or heretofore?

Si in rem eſt vtriq̃, If it be for the profyte of vs

of vs bothe.

Si ex ea re plus mali est quam commodi vtriq; , If there shall come more hurt or displesure vnto vs bothe than profyte therby.

Accersi iube, Commaunde him to be gone for, or, byd one go call him.

Te oro in cõmune vt consulas, I pray you loke on the mattier indifferently for vs both, or, I pray you do indifferently for both pties.

Ita postulo vt fiat, I desyre you that it maie so be.

Non postulem abs te, nisi ipsa res moneat, I wold not desire it of you, but that the thing selfe dooeth byd me and geue occasion.

Quid est? What is the mattier?

Iræ sunt inter Glycerium & gnatum, Glycerie and my sonne be fallen out.

Spero posse auelli, I trust he may be pulled awaie from it.

Profecto sic est, Undoubtedly it is so.

Ante eamus, dum tempus datur, Let vs preuent the matter, while we haue tyme.

Lachrymæ confictæ dolis reducunt animũ ægrotum ad misericordiam, Teares deceitfully feigned dooe bryngе a loue sicke mynde agayne to pitie and compassion.

Spæro illũ de hinc facile ex illis sese emersurum malis, I trust that he will from hens foorthe easilie wynde hym selfe out of those mis-

mischiefes.

Coniugio liberali deuinctus, Bounde in honest matrimonie, or wedlocke.

Tibi ita videtur, So thynketh you.

Non arbitror me posse perpeti, I thynke I shall neuer be hable to endure it.

Qui scis istuc nisi periculum feceris? how know you that, except, or vntyll you haue proued it?

Incommoditas denique huc omnis redit, All the displeasure, or the worst of the matter, at the vttermost com.eth but vnto this poincte.

Di prohibeant, God forbeade.

Quid istuc? What is that?

Si istuc animũ induxisti esse vtile, If you thynke in your mynde that this is expedient.

Nolo tibi vllum commodum in me claudier, I will not that any commoditee or pleasure be debarred or stopped from you by me.

Merito te semper maximi feci, I haue not without cause alwayes sette verie muche by you.

Qui scis eos nunc discordare inter se? How knowe you, that they are now fallen at debate?

Intimus eorum consilijs, Chiefe of their counsaile, or, of theyr priuey and secrete counsaile.

Is mihi persuadet, quantum queam vt maturem,

turem, He counſayleth me in any wyſe, that I make all the ſpede I can.

Num ſenſes faceret, niſi ſciret filium hæc eadem velle? Would he haue ſo done thynke you: but he knew that my ſonne deſyreth the ſame?

Tute adeò iam eius verba audies, Your ſelfe ſhall here him ſpeake by and by.

Heus euocate huc Dauum, Hough ſirs call me out Dauus hither.

Eccum, video ipſum foras exire, Lo yonder I ſee him ſelfe comyng forth of the dores.

¶ In the fourth Scene.

¶ Ad te ibam, I was commyng to you.

Cur vxor non accerſitur? why is not Pamphilus wife ſent for?

Iam adueſperaſcit, it is almoſt night already.

Audin' tu illum? Doeſt thou heare hym?

Nonnihil veritus ſum abs te, ne dolis me deluderes, I feared greatly on thy part or behalfe, that thou wolde ſt haue deluded or mocked me by ſome ſubtiltee, crafte, or guyle.

Ego iſtuc facerem? ſhould I haue done ſuche a deede?

Vos cœlaui, quod nunc dicam, I haue kept from you that that I wyll now ſhew you, or, I haue kept pryuey from you that, that I wil now diſcloſe or open.

Propemodum habeo iam tibi fidem, I begynne

ginne in maner now to truſt the.

Tandem cognoſti, qui ſiem, At laſte you know what maner a man I am.

Ea gratia ſimulaui, vt vos pertentarem, I nothyng but feygned, to the intent that I myght throughly proue your myndes.

Sic res eſt, it is euen ſo, or, ſo is the matter, or, ſo ſtandeth the caſe, or thus the matter goeth.

Nunquam quiui ego iſtuc intelligere, I coulde neuer perceiue that.

Vah conſilium callidum, Oh ſubtile deuiſe.

Vt hinc te iuſsi introire, oportune hic ſit mihi obuiam, After that I had bedde the go in, this man mette me happyly, or, as well as coulde be.

Hem, numnam perijmus? Ah well, are we not in ill caſe trow we? or, be we not in the briers, or in the diche.

Quidnam audio? What dwe I heare.

Oro vixq; exoro, I prayed him, and with muche ado intreated him, or obteyned of hym.

Occidi, I am vndoen, or my ioy is paſte in this worlde, or my wealth is at an ende, or, my good daies are paſt.

Hem quid dixti? Ah well, what ſaidſt thou?

Optime factum, Paſſyng well, or, verate well doone.

Nunc per hunc nulla eſt mora, Now on his behalfe is no leat nor delaie.

Quor

Quoniam ſolus mihi hoc effeciſti, For as muche as onely thou and no man elles haſte brought this to paſſe, or, haſt brought this about for me.

Corrigere mihi gnatum enitere, Labour to amend, or, to bryng vnto the straight waie agayne, or, to brynge to goodneſſe my ſonne.

Faciã hercle ſedulo, I will do my diligence.

Animus mihi irritatus eſt, My ſtomake is enchafed, or, throughly angried.

Mirum ni domi eſt, It is meruayle but he is at home.

Nullus ſum, I am vndone, Or, I were as good be out of the worlde, Or, I were as good be dead.

Quid cauſã eſt, quin hinc in piſtrinũ recta proficiſcar via? what reaſonable excuſe maie I make, but that I muſte goe ſtreight from hens into priſone? or, what colour or pretexte maie I allege or laie for my ſelfe, why I ſhuld not go from hens ſtreight into prysone? Piſtrinum was a place where the corne was ground and bread made: & it is deriued of pinſo, ſis, ſui, ſitũ, vel piſtum, which is either to grynde with miſtones, or to beate to meale with a peſtle in a morter, as (for lacke of milles) men in old tyme did: and becauſe it was a verie peinefull thyng, and full of labour, many vſed for punyſhement of theyr ſeruauntes, to put piſtrinũ

put theim to that office, whiche was to theim a soze and greuous punyshement and enpry-sonment.

Nihil est preci loci relictum, prayyng may haue no place: oz, it is past intreatyng.

Perturbaui omnia, I haue troubled all to-gether, oz as we say prouerbyally, I haue stie-red the coles, Oz, I haue made the potte, se-the, oz, my selfe haue brought all out of frame, oz in the bryers.

Herum fefelli, I haue beguiled my maister. Oz, I haue played the false felow with my maister.

Feci insperante Simone, atq; inuito Pam-philo, I haue doen it Simo nothyng lokyng foz it, and cleane contrary to the mynde and will of Pamphilus.

Quod si quieuissem, nihil euenisset mali, That if I had sitte in rest, there shoulde no ill noz harme haue chaunced at all.

Eccum ipsum video, Lo yond I see hym.

Vtinã mihi esset aliquid hic, quo nunc me præcipitem darem, woulde god I had some place here, that I might nowe caste my selfe downe hedlong.

¶ In the fyfth Scene.

¶ Vbi illic scelus est qui me perdidit? where is that vngracious knaue that hath vndoone me, oz that hath brought me in the briers.

Peri,

Perij. I am vndoone, or, I am but dead, Or, I am vtterly caste awaie, or, god haue mercy vpon me: with all other englisshes of occidi. 13. line, and Nullus sum. 20. line in the Scene nexte afore this.

Confiteor hoc mihi iure obtigisse, I grant this to haue rightfully chaunced vnto me.

Quandoquidem tam iners, tamq; nullius consilij sum, For because I am so foolisshe or dull, and haue no cast in the worlde, nor discrection nor witte.

Seruóne fortunas meas me commisisse futili, To haue put and committed all that I haue vnto a lyght prattyng or bablyng knaue, for there is vnderstanded oportuit or decuit, as saieth Linacre in his first boke entitled De figuris constructionis. And Melancthon in his Sintaxi noteth suche maner of speakynges by indignacion, askyng a question to be commenly pronounced and spoken by the infinytiue mode absolutely, and so vse we to speake also in our englisshe speache. Hic & hæc futilis, & hoc futile, is he that can kepe nothyng secrete, but is as a vessell full of chynnes, and (as Apuleius saieth) Leuis homo & futilis, ac rimarum plenus.

Precium ob stultitiam fero, I am serued euen lyke a foole, or, I am serued well enough for my foolishenesse.

Inultum id nunquam auferet, He shall neuer escape vnpunished for it: or, I shall assuredly requyte it him, or, he shall surely aby for it.

Posthac incolumem sat scio fore me, nunc si deuito hoc malum, I knowe right well, that I shall do well enough from hens forth, if I maie now escape this mischiefe.

Qua fiducia id facere audeam? How may I be so bolde as to doe that?

Quid me faciam nescio, I can not tell what to dwe with my selfe.

Id ago sedulo, Thereabout I goe as faste as I can.

Huic malo aliquam producam moram, I will delaie or prolonge, or putte of, or driue forth my punyshment yet a litle whyle.

Eho dum bone vir, quid ais? Oh come hyther gentilmans body, howe say ye? A sayeng vsed Per ironiam.

Viden' me tuis consilijs impeditum esse? Doeest thou not see me brought in the briers Through thy deuyse and counsayle?

At iam expediam, But I will bringe you out agayne shortly.

Tibi ego credam furcifer? should I geue credence vnto the naughty knaue, or, villanie? Tu rem impeditam & perditam restitues? Wilt thou recouer a thyng so encumbred and so farre gone? or, wilt thou recouer a thing intangled

tangled, intricate, and past all remedy or cure?

Hem, quo fretus siem, Lo what a sure spere I haue of the: or, what a sure man I haue of the to beare me bolde on.

Me hodie ex tranquillissima re coniecisti in maximas turbas, Thou hast now caste me out of meruailous great quietnesse into veraie great trouble.

An non dixi hoc esse futurum? Did not I saie that it wold be thus, or, saied not I, that it wolde come thus to passe, or to this poinct?

Quid meritus es? What hast thou deserued? or, what art thou woorthy to haue?

Crucem, Hangyng.

Sine ad me vt redeam, Suffre me to come to my selfe agayne, as if I had sayed, to gether my wyttes vnto me agayne.

Non habeo spacium, vt de te sumam supplicium vt volo, I haue no leasure to punishe the as I wolde dooe.

Hoc tempus me haud sinit te vlcisci, The tyme will not suffre me now to be reuenged on the, or, I haue no leasure now to be reuenged on the.

¶ Out of the fourth Acte
In the fyrst Scene.

¶ Id ne est verum? Is that true?

Id genus hominum pessimum est, That sort of men be very ill.

Tempus est promissa perfici, It is tyme that all promisses be fulfilled and kept, or, it is tyme that all couenauntes be perfourmed.

Tum necessario se aperiunt, Than they must nedes shewe what they be, than doe they without remedy vtter theim selues.

Res cogit me denegare, The thynge selfe causeth me to deny it.

Impudentissima eorum oratio est, Their woordes are without all shame.

Quis tu es? Who be you I pray you?

Quis tu mihi es? What good maister of mine are you? or, what doest thou for me, that I shoulde be bounde of duetie to dowe for the?

So are these woordes taken here in this place of Terence, and in that sence vsed.

Proximus sum egomet mihi, I must be best friende vnto my selfe, or I muste serue myne owne selfe fyrst, or, I loue you wel, but I loue my selfe better, or, euery man for him selfe.

Vbi fides est? where is honestee now adaies? or, where is trueth or faithfulnes of promyse?

Nihil enim pudet, He is ashamed of nothing, or there is no shame in him.

Quid agam? What maie I dooe?

Adeámne ad eũ? is it best I go vnto him?

Cum eo ne iniuriam hanc expostulẽ? Is it best I chyde with him, or take hym vp for this displeasure, or not?

Ingerim ei mala multa, I shall multiplie and geue him many shrewde woordes, or, I shall geue hym many checkes, Or, I shall lay manie thynges to his charge.

Nihil promoueris, You shall be neuer the nere, or, it shall nothyng auaile you.

Multum molestus illi fuero, I will vexe him a little, prouerbially, or, I will angre euery veine in his hert.

Animo morem gessero, I wyll satisfie my minde, or, I will ease my hert or stomache, or, I will folowe mine appetite.

Et me & te imprudens, nisi quid dij respiciunt, perdidi, I haue vndone or cast awaie bothe my selfe and also you vnware, if god helpe not, or except god fynde some prouision.

Soluisti fidem, You haue broken promise.

Quid tandem? Why, what now?

Etiã nunc me subducere istis dictis postulas, Thou wouldest yet againe deceiue me with thy woordes.

Subducere, hath diuers significacions, amonges other it is to conueigh awaie priuely, But here it is taken for the Greeke woord ὑπάγειν, whiche is syllable for syllable subducere, and that vocable the greekes vse figurately for fallere, that is to deceiue, and so is subducere vsed also in that the comedie of Plautus entitled Menechmi, Rapide rap-

rorem pueri ſubduxti fides,

Tuum animum ex animo ſpectaui meo, I haue eſpied thy mynde by myne owne.

Falſa me ſpe producis, Thou leadeſt me, or fedeſt me foorth with a falſe or vaine hope.

Ah neſcis quantis in malis verſer miſer, Ah thou knoweſt not in how great diſtreſſe I am vnfortunate man that I am, or, thou canſt not tell in what miſery I am poore ſoule, or vnhappie man that I am.

Ah quãtas mihi tuis conſilijs confeciſti ſollicitudines? O what care haſt thou wrought me, through thy meanes, or, aduyſe, or, counſaile?

Hic meus eſt carnifex, This is my ſcourge, or tourmentour.

Quid iſtuc tam mirum eſt de te exemplũ capit? what great wonder is that? he taketh exaumple of the.

Haud iſtuc dicas, ſi me cognoris, You wold not ſaie ſo, if you know me well.

Cum patre altercaſti dudum, You multiplied woordes with your father right nowe, or ere whyle.

Is nunc tibi ſuccenſet, He is now angry with the, or he hath now taken diſpleaſure with the.

Non quiuit te hodie cogere vt faceres, He could in no wyſe make or cauſe the to dooe it.

Scis ærumnas meas, Thou knoweſt what

miserie I am in.

Non postulabat quisquam, No man desired, or, requyred, or, there was no man wilyng, or, aboute it.

Coactus tua voluntate es, Thou were cõpelled with thy good will.

Non dum scis, Thou knowest it not yet.

Imò equidem scio, Yes mary doe I know it well enough.

Cur me enecas? why dooest thou kyll my hert? or, why dooest thou moleste me?

Nunquam destitit suadere, orare, instare, donec perpulit vt dicerem, He neuer ceased counsaylyng, prayyng, and callyng vpon me, till he had made or cauled me to say it.

Dauus interturbat omnia, Dauus troubleth all together, or, bryngeth all in the bryers, Dauus marreth all.

Mihi deos satis scio fuisse iratos, qui illi assentatus sim, I know verie wel, that god was displeased with me, that I gaue eare vnto hym, or, that I was ruled by him, or, that I folowed his counsayle.

Quid ais scelus? What saiest thou harlot? villayne?

Dij tibi dignum factis exitium dent, God geue the mischiefe as thou hast deserued, or, god geue the death accordyng to thy desertes.

Si omnes hunc coniectũ in turbas inimici

vellent, quod nisi hoc, consilium darent? If all the enemies he hath, would deſyre to caſt him into trouble, what other counſaile would they geue hym, then this?

Deceptus ſum, I was deceiued or beguiled.

Hac non ſucceſſit, alia aggrediemur via, It hath not proſpered or come to effecte this waie, now I will aſſaie an other waie.

Primo proceſsit parum, At fyrſt it proſpered but ſhrewdely, or at the beginnyng it went forewarde but eaſyly.

Non poteſt ad ſalutem conuerti hoc malũ, This miſchiefe can neuer be recouered, or remedied, or, eaſed, or, this ſore can not be healed, or recured.

Si aduigilaueris, If thou geue heede, and dooe thy good diligence.

Ego hoc tibi pro ſeruitio debeo, I owe you this of duitie, as beyng your ſeruaunt.

Conari manibus, pedibus, nocteſq; & dies. To endeuour and to doe all that I can hande and foote, daie & night. Manibus pedibusq;, Hande and foote, that is to ſaie with all our myght, and with all good effect and diligence to vs poſſible. Eraſmus in the prouerb.

Capitis periculum adire dum proſim tibi, To put my lyfe in aduenture and ieoperdie, ſo I myght dooe you good.

Tuum eſt, It is your parte.

Præter

¶ Præter ſpem euenit, It hath chaunced otherwyſe than I truſted, or hoped.

Parum ſucceſsit, quod ago, It cometh but eaſily to paſſe that I goe about.

Facio ſedulo, I dooe my diligence, or the beſt I can.

Melius tu aliud reperi, Finde or inuent you ſome better thyng.

Me miſſum fac, Leat me alone.

Reſtitue in quem me accepiſti locũ, Reſtore or ſette me agayne in the ſame place, or caſe or ſtate, that thou foundeſt me in.

At iam opus eſt, But it muſt be doone by and by at ones, quickely.

Concrepuit oſtium, The dooze creketh.

Nihil ad te, That is nought to the, or, it apperteigneth not vnto the, or, that haſt thou nought to dooe withall.

¶ In the ſeconde Scene.

¶ Vbi vbi erit, inuentum tibi curabo & mecum adductum, Where ſo euer he be, I ſhall finde him out for you and bryng him with me.

Anime mi noli te macerare, Dere hert do not hurt your body with thought.

Optime mihi te offers, You mete me as well as can be.

Orare iuſsi, ſi ſe ames, herus, iam vt ad ſe-ſe venias, My maiſter commaunded me to deſyre you, if you loue hym, to come nowe vn-

to hym.

Orat, iam ad se vt venias, He prayeth you to come to hym.

Hoc malum integrascit, This mischiefe begynneth euen new of freshe.

Siccine me opera tua nunc miserum solicitari? Ought I poore soule or vnfortunate man thus now to be vexed, or brought in wo, by thy helpe? or, by meane of the? Understandynge decet or oportet, by the fygure of Eclipsis, as afore we noted.

Age, si hic non insanit satis sua spõte instiga, Go to, if he be not mad enough of him selfe, set him on, or, helpe him forwarde.

Aedepol ea res est, Forsouthe that is euen the mattier.

In mœrore est, He is in sorow.

Per omnes tibi adiuro deos, vel superos, I sweare to the by god, and all the saintes in heauen.

Si capiundos mihi sciam esse inimicos omnes homines, If I knew that I should haue all the men in the world myne enemies, or against me, or, though I knew that I should haue the displeasure of all men lyuyng.

Hanc mihi expectiui, I haue desyred, Or, my mynde hath bene to haue this woman.

Conueniunt mores, Our maners be one, or our conditions agree.

Vale.

Valeant qui inter nos diſsidium volunt, Fare well they, or, a ſtrawe for theym, that would haue vs two at debate.

Hanc, niſi mors, mihi adimet nemo, There ſhall no man take awaie, or departe hir from me but death.

Non Apollinis magis verum atq; hoc reſponſum eſt, Not the aunſwere of Apollo is truer then this. This is as true, as if god had ſpoken it.

Volo, ne per me ſtetiſse credat, quô minus fieret, I would haue him thynke, that there was no faute in me, that it was not dooen. Si id fieri non poterit, faciam quod in procliui eſt, If that maie not be, I will doe that, that maie eaſyly be dooen, Or, that cometh to haude, Or, that myne owne mynde ſerueth me beſt to dooe. For here In procliui quod eſt, is expounded by Petrus Marſus, in his cõmentaries vpon this place, id eſt, ad quod ſum procliuis. i. inclinatus ob amorem, qui trahit animum. Item in procliui eſt, quod facile eſt, & ad quod ſine magno labore deſcenditur, Plautus in his Comedie, entitled Captiui duo, and Cæſar in his Commentaries vſeth procliue, for facile, ſimpliciter.

Videris miſer æque atq; ego, You ſeme to be in as ill caſe as I, Or, you appeare to bee in miſerable caſe as well as I.

Scio

Scio quid conere, I know what thou goest about.

Hoc tibi effectum reddam, I will bring it you to passe.

Huic non ribi habeo, ne erres, I haue it for this man, and not for you, that you be not deceiued.

Sat habeo, I am content with that, or that is enough for me.

Dies hic mihi vt sit satis ad agendum vereor, I feare that this date will not suffyce, or, will not be sufficient for me to do my busines.

Ne vacuum esse me nunc ad narrandum credas, Thinke not that I am now at leasure to talke, or to tell tales.

Hinc vos amolimini, Get you hens. Amolimini. i. recedite (inquit Nonius) expyng this place of Terence, Pacuuius, Non tu hinc e conspectu amolire? Sisenna, Inpedimenta omne de itineribus amoliuntur. i. auferunt, Ergo vos hinc amolimini, id est, vos hinc auferte, vos hinc recipite. i. recedite, abite, ex Petr. Marsi.

Mihi impedimento estis, You leat me, or hynder me.

Quò hinc te agis, id est, recipis, confers? Whyther goest thou?

Verum vis dicam? Wilt thou that I saie trueth?

Quid

Quid me fiet? What shall become of me?

Non sat habes impudens, quod tibi diecu-
lam addo? Art thou not content shameleſſe
ſeloe, that I winne or geat the a daie or two?

Domi ero, I will be at home.

Parumper operire me hic, Tarie me here
a little while.

Facto opus est, It must nedes be doone.

Matura, Hye, or, make haſt.

Iam hic adero, I wyll be here agayne by & by.

¶ In the thyrde Scene.

¶ Quid istuc obsecro est? what is that I be-
ſeche the? or, what meaneth this thy deede, I
pray the?

Opus est mihi tua exprompta memoria, I
had nede that thou ſhewe thy good witte, or
I muſt nedes haue the ſhew thy good wytte.

Memoria. i. ingenio, exprompta. i. vt
expromatur & exerceatur.

Ante noſtram ianuam humi depone, Lay
it downe on the grounde before our dore.

Quamobrem id tute non facis? why doeſt
not thou it thy ſelfe.

Noua nunc religio in te istæc inceſsit, this
holineſſe or ſuperſtition is come vpon the but
now of late.

Moue te ocyus, Goon, or, get the hens at
ones, or hye apace.

Repudio consilium, quod primũ intende-
ram,

ram, I renounce and forsake nowe my fyrste pretence, or, I nowe leaue of the counsayle, purpose, or deuyce whiche I fyrste pretended or purposed. Intenderam. i. proposueram, institueram, taken by a metaphore or translation of the hunters or fyshers. For Intendere is to laie abrode or to set theyr nettes, or els of the shooters that haue theyr bowes bent. Cicer. in Catone, Intentum animum tanquàm arcum habebat, nec languens succumbebat senectuti.

Nescio quid narres, I can not tell what you saie, or, I know not, or, I wotte not what you meane by your saiyng.

Hinc ab dextera venire me adsimulabo, I will make as though I came this other waie on the ryght hande.

Subseruias orationi vtcunq; opus sit verbis, See that you vpholde and helpe my tale with woordes as nede shall requyre.

Ego quid agas nihil intelligo, I perceiue not whereabout you goe.

Si quid quod mea opera opus sit, If there be any thyng that my helpe be requyred in.

Ne quod vestrum remoror commodum, That I maie not lette or hynder you of any pleasure.

¶ In the fourth Scene.

¶ Reuertor postquã quæ opus fuerunt paravi,

raui, Nowe that I haue ordeined and made ready suche thynges as neded, I am come agayne.

Reliquit me homo, atque abijt, The feloe hath lefte me a lone, and is gone his waies.

Quid turbæ est apud forum? What ado, or, how muche a dooe is abrode?

Quot illic hominum litigant? How many persons be there striuyng and chyding?

Tum annona cara est, Besydes that corne is at a high pryce.

Quæ hæc est fabula? what araie haue we here? Or, what a reckenyng is this? Or, what haue we here a dooe?

Puer hic vnde est? From whens came this childe?

Satin' sanus es, qui me id rogites? Arte thou well in thy wytte to aske that question of me?

Hic neminem alium video, I see no man els here.

Miror vnde sit, I meruaile from whens he cometh.

Concede ad dexteram, Come hither to this syde, or, come on the right hande.

Doliras, Thou dotest, or, thou art fœlyshe.

Verbum mihi vnũ præterquàm quod te rogo, faxis caue, Beware that thou speake not one worde to me, but that that I aske and demaund

maunde of the.

Dic clare, Speake out aloude.

Quantū intelligo, As farre as I perceiue.

Adeon' videntur vobis idonei, in quibus sic illudatis? Seme we vnto you so mete folkes, with whom thus to dalie?

Veni in tempore, I came euen in season.

Caue ne quòquam ex isto excedas loco, Beware that thou goe not one foote out of the place thou standest in.

Dij te eradicent, ita me miseram territas, A vengeaunce lyght on the, that so doest feare me.

Tibi ego dico an non? Dooe I bydde the or not? or, dooe I speake to the or not? or, I speake to the, dooe I not?

Quid vis? What wouldest thou?

At etiam rogas? And dooest thou aske yet agayne?

Mitte id quod scio, dic quod rogo, Let passe that that I know, and tell me that I aske.

O facinus animaduertendum, O deede woorthy to be punysshed.

Quid clamitas? what a cryyng makest thou?

O hominē audacem, O a saucy bold felow.

Vidi Cantharam suffarcinatam, I saw the woman Canthara tucked vp with hir lappe full of geare.

Diis habeo gratias, I thanke god highly.

Tanto

Tanto hercle magis dabit, In faieth he will geue it so muche the sooner.

Vt tu scis sciens, I would thou shouldest well know it.

Hunc in mediam viam prouoluam, I will cast or tumble him in the middes of the strete.

Te prouoluam in luto, I shall or I wyll tumble the in the myer.

Tu non es sobrius, Thou art not well aduised.

Fallacia alia aliam trudit, One falshoode or subtiltee bringeth in an other.

Iam susurrari audio, I heare suche a whisperyng.

Coactus legibus eam vxorem ducet, He shall be constreigned or compelled by the law, to marie hir.

Iocularĩ in malum insciens penè incidi, I had vnware almoste fallen into a shrewde spotyng mattier. Donatus in his commentaries vpon this place, expouneth iocularium pro graui & molesto ac nimio, Cata antiphrasin. i. per cõtrarium, vel è contrario, as we cal ironice bellum, quod minime bonum est. Et Heronimus, monachum quendam supinæ negligẽtiæ, nimiumq; oscitabundæ dormitantiæ, appellat Vigilantiũ.

Per tempus aduenis, you are come in very good season.

Audiui omnia, I haue heard euery woꝛde.

Audiui à principio, I haue hearde it euen from the fyꝛſt wooꝛde, oꝛ, from the fyꝛſt beginnyng.

Hunc iam oportet in cruciatum hinc abripi, This ſeloe ſhoulde now be had from hens to punyſhement, oꝛ, It were well dooen, that he ſhoulde be had .ꝛc.

Hic ille eſt, non te credas Dauum ludere, This ſame is the man, thynke not that thou mocheſt me Dauus.

Nil pol falſi dixi mi ſenex, In good couth I ſpake neuer a woꝛde falſe, good olde father.

Noui rem omnem, I know all the matter.

Ne me attingas ſceleſte, Touche me not thou naughtie ſeloe.

Inepte neſcis quid ſit actum, Fooliſhe ſeloe thou knoweſt not, where about I haue gone, oꝛ, wherefoꝛe this was dooen.

Alio pacto haud poterat fieri, It coulde not be doen any otherwyſe: oꝛ, It could haue been bꝛought about, oꝛ, bꝛought to paſſe none otherwyſe.

Prædiceres, Thou ſhouldeſt haue tolde me befoꝛe.

¶ In the fifte Scene.

¶ In hac habitaſſe platea dictum eſt Chryſidem, It was tolde me, that Chꝛyſis dwelled in this ſtꝛete.

Inhoneſtè optauit mulier parare hic diui-tias potius quam in patria honeſtè pauper viuere, She deſyred to get ritheſſe and goods des in theſe parties, or in this countrey, by miſticuyng or with dyſhoneſtie, or after an vnhoneſt facion, rather than honeſtly, or, with honeſtie, to liue lyke a pooze woman in his owne countrey.

Eius morte lege ad me redierunt bona, by his deceaſe his gooddes by the lawe, are come to me.

Quos perconter? Of whom ſhould I, or maie I enquyze?

Quem video? Whom dooe I ſee? or, whom haue I eſpyed?

Saluus ſis, God ſaue you.

Quo pacto hic? ſatin' recte? How dwe you here, all well? or, how is it with you here? all ſafe and in good helth. ſ. agitur.

Haud auſpicatò huc me appuli, I am come hyther in an vnlucky houre.

Si id ſciſſem, nunquàm huc tuliſſẽ pedem, If I had knowen that, I would neuer haue ſet fooztb foote hyther.

Aliorum exempla commonẽt, the enſamples of others dwe teache, ſhewe, or teſtifie.

Arbitror ei aliquem amicum & defenſorem eſſe, I thynke he hath ſome friende and defender, helper, or ayder.

Grandiuscula iam profecta est illinc, She went from thens beyng already of a metely good age and stature. For grandis maie be referred to bothe.

Antiquum obtines, You kepe your old condicions, or, You are the olde man. Plautus, Antiquum obtines hoc tuum, tardus vt sis: Thou kepest thy old condicion to be slow, or, that is thy condicion of olde to be slow.

Nolo me in hoc tempore videat, I would not he should see me now.

¶ Out of the fifte Act, In the fyrste Scene.

¶ Satis spectata erga te amicitia est mea, my good will and loue towardes you, is well enough or sufficiently proued and knowen.

Satis periculi cœpi adire, I had almost ieoparded farre enough, or, I beganne to put my selfe in peryll enough.

Orandi iam finē fac, now leaue your praiyng, Or, now praie me no more, or no longer.

Studeo obsequi tibi, I tendre your pleasure, or, I apply to folow your mynde or appetite, or, I would gladly folow your mynde.

Quam maxime abs te oro atq; postulo, I desyre and pray you with all my verie hert.

Beneficium verbis initum dudum, nunc re comprobes, The benefyte or pleasure erewhile in wordes begunne and entred now exe-

cute,

ecute, or accomplishe in dede. Initum, id est, incœptum, comprobes. i. perficias.

Vide quàm iniquus sis præ studio, see how vnreasonable you are for affection.

Dum efficias id quod cupis, quid me ores non cogitas, So that thou maiest bryng to passe that that thou desyrest, thou dooest not thynke nor regarde what thou desyrest.

Nam si cogites, remittas iam me onerare iniuriis, For and if you did, you wolde cease to ouerlade or charge, or cumbre me with vnreasonablenesse.

Occupatus amore, Ouercommed or entangled with loue.

Abhorrens ab re vxoria, Defyng mariage, or, nothynge mynded to marie, or, sette cleane agaynst maryage: or, louyng nothyng wooyse then mariage.

Nos missos face, Leat vs alone, or, me.

Ne illis animum inducas credere, Leat it not sinke in your herte or stomake to beleeue theim, or, to geue credence vnto theim.

Hæc sunt ficta omnia, All this is feigned euery whitte.

Vbi ea causa, quamobrem hæc faciunt erit adempta, desinent, whan the cause, wherfore they dooe all this, shall be taken awaie, they wyll leaue or surcease.

Cum Dauo egomet vidi iurgantẽ ancillã,

Why selfe sawe the mayde chydyng with Dauus.

Erras, Thou arte deceiued, or, begupyled, or, thou arte wyde.

Vero vultu, Euen in good sadnesse.

Ibi me adesse neuter tum præsenserat, neither of theim bothe had than yet perceyued that I was so nigh there.

Dauus dudum prædixit mihi, Dauus shewed or tolde me so right now, whyle ere, or a litle whyle gone.

¶ In the second Scene.

¶ Animo ocioso esse i mpero, I bidde you, or I charge you set your hert at rest, quiete, ease, Or, sette youre herte in quiete at my woorde.

Quid illud mali est? What ill chaunce, or, what mischiefe is that?

Omnis res est in vado, All the mattier is safe, or in suretee, or, out of daunger. Vadum est aquæ fundus, in quo quisquis constiterit, is iam effugit periculum ne mergatur. Erasmus in Chiliad.

Herus est, quid agam? Here is my maister, what shall I dooe?

O salue bone vir, What god saue you gentilman, or, honest man, or gentilmans body.

Omnia apparata iam sunt intus, All thynges are ready, or, in a readinesse now within.

Curasti

Curasti probè, Ye haue doen well, or, with good diligence.

Vbi voles, me accerse, Whan you wyll sende for me.

Quid istic tibi negotij est? what busines hast thou there? or, what makest thou there? Modò introij, I wēt in but euin right now.

Quam dudum? How longe agone? or, how long sens?

An ne est intus Pamphilus? Is Pamphilus within.

Crucior miser, I am wrapped in wo, poore sorie wretche.

Non tu dixti esse inter eos inimicitias carnifex? Didst not thou tell me that they were at debate thou naughtie wretche, vilaine, or, caytyfe?

Quum faciē videas, videtur esse quantiuis precij, Whan a man loketh on his face, he semeth a ryght honest man, or, if a man shuld take him by his countenance, he semeth a substācial honest mā, or, to loke to, or, to seme to, he appereth to be as substantiall as any man.

Tristis seueritas inest in vultu, atq; in verbis fides, There is in his face, countenaunce, or loke, sadde grauitee, and in his woordes substancialnesse, or trueth.

Quidnam apportas? what tidinges bringest thou.

Illum audiui dicere, I heard him saie.

Verbum si addideris, If thou speake one worde more.

Audi obsecro, Heare me speake I beseche you.

Sublimem hunc intrò rape, Hoyse me this felow on thy backe, and carie him in.

Si me quicquàm mentitum inuenies, occidito, If you shall fynde, that I haue made any lie, kyll me, or take my lyfe.

Nihil audio, I will not heare one worde.

Ego iam te commotum reddam, I will angre euery veyne in thy hert.

Cura asseruandum vinctum, See that he be kept fast in yrons.

Quadrupedem constrigito, Vynde hym, or, set him fast hande and foote.

Ah ne sæui tantopere, Tushe be not so angrie, or, so egre, or, angre not thy selfe so.

Nonne miseret mei? Owe you not pitie me, or, haue you no pitie on me?

Ecquid te pudet? Art thou not ashamed?

¶ In the thyrde Scene.

¶ Quis me vult? Who would haue me?

Rem ipsam dic, Tell the verie mattier in deede, or the mattier selfe.

Mitte male loqui, Leaue your chydyng or foule language.

Ita prædicant, So they say.

O in-

O ingentem confidentiam, O meruailous impudencie or vnshamefastnesse, or boldnesse.

Num cogitat quid dicat? Doeth he thynke, regarde or passe what he sayeth?

Num facti piget? Is he any thyng sory for that that he hath dooen?

Num eius color pudoris signũ vsquãm indicat? Doeth his colour in any maner poinct shew any maner signe of shamefastnesse?

Impotenti est animo, He is of an outragious wilfull stomake or appetite, or, he can not maister, subdue, restraine, withdrawe, or rule the passions of his mynde. For that is impotentem esse.

Præter ciuium morem, Contrary to the custome or vse of all other honest men.

Præter legem, Contrary to the lawe.

Præter sui voluntatem patris, Agaynst the mynde and wyll of his owne father.

Habere studet cum summo probro, He laboureth to haue it, to his very great reproch, shame, or dishonestie.

Me miserum, Alas that euer I was borne.

Modóne id demum sensisti? Dwest thou perceiue, or hast thou founde that now at last and neuer afore?

Ita animum induxti tuum, Thou haste so perswaded thy selfe.

Istuc verbum vere in te accidit, This word

maie well be ſpoken or ſaied of the, or, doeth light vpon the.

Cur me excrucio? why do I vexe my ſelfe?

Cur me macero? Why dooe I kreate my ſelfe away?

An pro huius peccatis ego ſupplicium ſuſ-feram? Shall I ſuffre puniſhement for his offences? or, where he hath offended, or doen amiſſe? or, for an other mans faultes?

Cur me huius ſollicito amentia? Why do I trouble and vexe my ſelfe for his folie?

Viceris, You ſhall haue your owne minde or pleaſure.

Licet ne pauca? Maie I ſpeake a worde or two? ſubauditur enim, loqui.

Tibi me dedo, I ſubmitte me vnto you or, I put me in your grace.

Quiduis oneris impone, laie vpon me what bourden you will, Or, charge me with the kreighteſt iniunction you wyll, or, you pleaſe.

Vt potero feram, I will ſuffre it as well as I maie.

Hoc modo te obſecro, I deſyre but this of you.

Ne credas à me allegatum hunc ſenem. Thinke not that I haue brought, or, cauſed to be ſent hither this olde man.

Sine me expurgẽ, Let me clere my ſelfe, or, leat me make my purgation, or, declaration.

Illum

Illum huc coram adducam, I will fette or bryng hym hyther before your owne face.

Aequum poſtulat, da veniam, He deſireth but reaſon, graunt that licence, or, geue him leaue.

Sine hoc te exorem, Leat me obteine that of you, or, graunt me this my petition, or, deſyre, or, leat me intreat you this boune.

Pro peccato magno paululum ſupplicij ſatis eſt patri, A little punyſhement for a great faulte is enough to a father, ſmall correction in his ſoonne for a great or heynous offence, doeth ſatiſfie and content a father, or, a father thinketh ſmalle correction or punyſhement, for a great offence to be enough in his ſonne.

¶ In the fourth Scene.

¶ Mitte me orare, Pray me no more.

Quid tu Athenas inſolens? ſubaudi aduenisti, what makeſt thou at Athens being there ſuche a ſtraunger? or, whiche comeſt ſo little here? or, ſo ſeldome.

Méne quæris? Doeſt thou aſke for me? or, doeſt thou ſeke me? or, woldeſt thou haue me?

Tu ne hoc facias? Shalt thou doe ſuche a thyng?

Homines adolecentuli imperiti rerum, Younge men haupnge none experience of the worlde, or, not knowyng the world.

In fraudem eos illicis, Thou bringeſt them

to

to displeasure and inconuenience: or, thou enticest them to that thynge, wherby they shall haue hurt: or, thou tollest thym into the snare, or into daunger. Fraus is vsed in the olde authors pro pœna, vel pro eo vnde aliqua pœna proueniat. Vlpian⁹ de ædilitio edicto, l. Quum autem. Veteres fraudẽ pro pœna ponere solebant. Differũt tamen, inquit idẽ Vlpianus, pœna & fraus, q̃ fraus sine pœna esse potest, pœna sine fraude esse non potest. Pœna enim est noxæ vindicta, fraus & ipsa noxa est, & quasi quędã pœnę præparatio. Hinc fraudi esse, Est alicui adscribi aut vitio dari, vnde pœna aliqua proueniat. Ci. in oratione pro Sexto Roscio. Id erit ei maximæ fraudi. Idẽ in Philipp. Eis fraudi ne sit, quo'd cũ. M. Antonio fuerit. Idẽ pro Cluẽtio. Quæ res nemini vnquàm fraudi fuit. And è cõtrario. Sine fraude esse, est extra noxã esse, vel absq; noxa & extra periculũ. Tit⁹ Liui⁹ ab vrbe cõdita. Sua omnia sine fraude pœni deportãt. Idẽ de bello punico. Vt sine fraude punicũ emitteretur præsidiũ. Lege Hadrianum de serm. Lat.

Sollicitando & pollicitando eorum animos lactas, With entycyng and fayre promisyng, thou ledest foorth theyr myndes.

Sanúsne es? Art thou well in thy wytte?

Metuo vt subsistat, I feare he will not, or be

not

not able to holde his owne.

Si hunc noris satis, non ita arbitrere, If you knew this man throughly, you would not so thynke.

Bonus hic est vir, This is an honest man.

Ni metuam patrem, But that I feare my father, or, if I were not afeard of my father, or, if it were not for feare of my father.

Habeo pro illa re illum quod moneã prosbe, I knowe what to tell him in his eare for that well enough, or, I haue to put hym in mynde of, to saie to, or, for that thyng well enoughe.

Sic est hic, This is his facion maners or condicions.

Si mihi pergit quæ vult dicere, ea quæ nõ vult audiet, If he continue to saie his pleasure to me, he shall heare that shall be little to his paie. Erasmus in Chil.

Vera an falsa audieris, iam sciri potest, Whether it bee true or false, that you haue heard, it maie now be knowen or tryed.

Naui fracta eiectus est, His ship brake, and he was caste on lande, Or, he was caste to lande at a ship wreake.

Fabulam inceptat, He begynneth to fable, or to tell a feigned mattier.

Is mihi cognatus fuit, he was my kinsman or cousine.

Eum

Eum recepit, He toke him into his house.

Audiui ex illo se esse Atticum, I heard him saie, that he was at Athenes.

Is ibi mortuus est, He died there.

Hoc certò scio, This I knowe for a surety, or for certaintee.

Eadem hæc multi alij tum audiuere, Many others beside heard euen the same.

Vtinam id sit, quod spero, God graunt it be as I truste.

Arrige aures, Harken, or, geue a good eare.

Ille frater meus fuit, He was my brother.

Post illa nunc primum audio quid illo sit factũ, Sens that now is the first that euer I heard what became of him, or sithe that tyme I neuer heard of him till now.

Vix sum apud me, ita animus commotus est metu, I am almost out of my wittes, my mynde is so troubled, or vexed with feare.

Vnus mihi scrupulus etiã restat, qui me male habet, I haue one gnawyng bone, or, doubt left, or remaining yet, which troubleth me cursedly, or shrewdly. Scrupuli sunt parui lapilli & minuti, qui inter ambulandũ insiliunt in calsceos hominis, ac pedem torquent. Inde iniecere scrupulum dicitur, qui sollicitudinem iniecit animo cuiuspiam: & scrupulum eximit, qui sollicitudinem eximit, Terentius in Adelphis, Iniecí scrupulũ homini, I

haue

haue geuen hym a bone to gnawe. Erasmus in Chiliad.

Dignus es cum tua religione odio, Thou arte to be hated for thy peuishe superstition, or, I shrew the for this thy scrupulositee, or superstition.

Nodum in scyrpo quæris, Thou fyndest a doubte where none is, or, thou arte scrupulous, and nedest not. Prouerbialis sententia est in hominem anxium nimisq; diligentẽ, aut meticulosũ, qui illic scrupulũ moueret vbi nihil esset addubitandum. Scyrpus is a hynde of russhes, plaine, smoothe and without any knottes. Quenquam apud Gellium Scyrpi dicuntur captiunculæ argutiæq;. Erasmus in Chiliad.

Nomen non conuenit, It is not the same or the right man.

Nunquid meministi? doest thou remẽber it? Id quæro, I studie for it.

Ego ne id patiar meæ voluptati obstare? Shoulde I suffre that thyng to withstand or to hynder my pleasure or ioye?

Ego possum in hac re medicare mihi, I cã helpe, or ease, or remedie my selfe in this mattier.

Ex ipso millies audiui, I haue heard him selfe speake it a thousande times.

omnes nos gaudere hoc & credo credere, I beleue

beleue, you thinke that we all be ioyous and gladde of this thyng.

Ita me dij ament, As god helpe me.

Quid restat? What is to be dooen moze? what remaineth? oz, what is behynde?

Res reduxit me ipsa in gratiam, the thing selfe hath brought, oz made me at one.

O lepidum patrem, O a gentill father, oz, O a father foz the nones, oz, a father of pleasure, and suche a one as shoulde be, oz, O a pleasaunt father.

Causa optima est, It is very good reason.

Dos est decem talenta, Hir dowzie is fiue hundzed pounde. Talentum enim erat quinquaginta libræ, ex Budæo.

Illum me haud nosse credo, I thynke he knoweth not me.

Recte admones, You putte me well in remembzaunce.

Dauo istuc dedam negotij, I will commit that businesse vnto Dauus.

Age fiat, Goe to be it.

Eo intrò, I will goe in.

O faustum & felicem hunc diem, O this is a lucky happie and blessed daie.

¶ In the fifte Scene.

¶ Prouiso quid agat, I come foozthe to see what he dooeth.

Atq; eccum, And ponder he is.

Alias

Aliquis forsan putet, Some man perchaũce would thynke.

Mihi immortalitas parta est, I am in heuẽ or, I would neuer desyre any other heauen, or I am now euen couẽne to god almighty.

Si nulla ægritudo huic gaudio interceſſerit, If no heauineſſe be mixt with this ioy.

Quem ego potissimum nunc mihi exoptem dari, cui hæc narrem? Whome should I moſt gladly deſyre to meete withall nowe, to whome I myght vtter or expreſſe and ſhewe theſe thynges?

Nemo est quem mallem omnium, There is no man aliue, whom I would more gladly, or more faine haue.

Quid illuc gaudij est? What great ioy, or, gladneſſe is that? Or, what maketh him ſo merie?

Hunc scio mea solidè gauisurũ gaudia, I wote or I know that he will be ryght ioyous and gladde of my myrth and gladneſſe, or, I know that he wyll vnfeignedly reioyce in my myrthe and gladneſſe.

Pamphilus vbinam hic est? where is Pamphilus here about?

Nescis quid mihi obtigerit, thou knoweſt not what chaunce I haue had.

Quid mihi obtigerit scio, I knowe what chance my ſelfe haue hed, or, what hath happened

pened vnto my ſelfe.

Num ille ſomniat ea quæ vigilans voluit? Dooeth not he dreame that thynge whiche he deſyred wakynge? or, dooeth not he dreame and thynke in his ſlepe that he hath obteyned that thyng, wherupon his minde ranne while he was wakyng?

Solus eſt quem diligunt dij, God loueth him as well as any man, or, god loueth him no man better, or he is god almightyes derelyng.

Saluus ſum ſi hæc vera ſunt, I am well, or in good caſe, or, ſafe, or I am a made man for euer, if this be true, or, if this be ſo.

In tempore ipſo mihi aduenis, you come in very good ſeaſon.

Me in ſecundis reſpice, looke vpon me now in your proſperitee.

Facturum quæ voles, ſcio eſſe omnia, I know he will dooe all thynges, that you will haue him to dooe.

Longum eſt nos illium expectare dū exeat, It is, or it woulde be to longe time for vs to tarie and loke for him till he come foorth.

Sequere hac me, Come after me this waie, or folow me hereaway, or come on with me.

Quid ſtas? Why ſtandeſt thou ſtill, why goeſt thou not?

Quid ceſſas? why arte thou ſo ſlow?

Ne

Ne expectetis dum exeant huc, Tarie nos for theim till they come forth agayne hither.

¶ Ex Eunucho in the prologue.

PLACERE ſe ſtudet bonis, He deſireth to be in fauour with good men, or, he deſyreth to haue the fauour of honeſt perſons.

Studet placere quàmplurimis, minime multos ledere, He laboureth to please verie many, and to offende verie few at all, or, he dooeth the beſt he can to please verie many, and to offende, or displeaſe, or diſcontent as few as maie be.

In his nomen profitetur ſuũ, of that noumbre or ſort he profeſſeth him ſelfe to be, or, amonge them he profeſſeth to make one, or, he reckeneth, or accompteth hym ſelfe to be one.

Ne fruſtretur ipſe ſe, That he dooe not deceiue him ſelfe.

Nihil eſt, quod dicat mihi. It ſhall not ſerue him, or, it ſhall not auayle him to ſaie vnto me.

Habeo alia multa, quæ nunc condonabuntur, I haue many other thynges againſt hym, whiche nowe ſhall be forgeuen or pardoned.

Si perget ledere, ita vt facere inſtituit, if he

continue to dooe me displeasure as he begynneth, or, as he is purposed.

Magistratus quum ibi adesset, Whan the officer was there.

Si id est peccatum, peccatum imprudẽtia est, If that were amisse dooen, the offence was dooen vnware, or by ignorannce.

Id factum prius scisse sese pernegat, He vtterly denieth that he knewe any suche thynge afore dooen.

Cum silentio animaduertite, Holde your peace and geue good eare, or, kepe silence and take heede, or, harken well.

Vt pernoscatis quid sibi velit, That you maie know surely what he meaneth.

¶ In the fyrst Acte the fyrste Scene.

¶ Quid igitur faciam? What shall I than dooe, or, well, what shall I dooe?

Non eam? Shall I not goe?

Accersor vltrò, I am sent for without any biddyng, or, of hir owne mynde.

Si quidem hercle possis, nihil prius neq; fortius, In deede if ye coulde so dooe, there were nothyng better, nor more mete or semyng for a stoute man.

Si incipies, neque perficies grauiter, If a man should beginne a thyng, and not go thorough

rough withall ſtoutly, luſtily, or lyke a man.

Pati non poteris, Thou wylt not be hable to abyde it.

Vltrò ad eam venies, Thou wilt come vnto hir of thyne owne accorde or mynde, or vnſent for.

Eludet vbi te victum ſenſerit, He wil laugh the to ſcorne, whan he ſhall perceiue the ſo tender herted, or to yelde.

Dum eſt tempus, Whyle tyme is.

Etiam atq; etiam cogita, Bee verie well aduiſed, or looke well vpon the matter in any wyſe.

In amore hæc omnia inſunt vitia, In loue be all theſe faultes, or, loue hath all theſe faultes, incommoditees or diſpleaſures.

Quod nunc tute tecũ iratus cogitas, that that you beyng angrie caſt now and thynke in your mynde.

Sine modo, Leat me alon chardily.

Mori me malim, I had rather die.

Sentiet qui vir ſiem, He ſhall know what a felow I am.

Te vltrò accuſabis, Thou wylt accuſe thine owne ſelfe, or, complaine on thyne owne ſelfe, or ſhewe thyne owne faulte, or, yelde thyne owne ſelfe.

Dabis ei vltrò ſupplicium, Thou wilte be well content that he ſhall puniſche the.

Prudens, sciens, viuus, videnſque pereo, I die beyng ware, or wittyng and knowyng therof, beyng aliue, and seeyng, Or, I am wilfully cast awaie.

Redimas te captum quàm queas minimo, Redeeme or raunsome thy selfe, beyng taken prisoner, as good chepe as thou maiest, or, if you be in any daunger, come out agayne as well as you maie.

Ne te afflictes, Neuer vexe your selfe.

Itáne suades? Dooest thou geue me suche counsayle, or dooest thou so aduise me?

Quod nos capere oportet, hic intercipit, That profite that we shoulde haue, this felow taketh vp afore.

¶ In the seconde Scene.

¶ Vereor ne grauius tulerit, I feare least he was discontented, or, I feare that he toke the matter greuously. Grauius pro grauiter, the comparatiue degree vsed for the positiue, Ex Laurentio Valla. And the comparatiue so vsed we qualifie by addyng this somewhat: as, Heu grauius, somewhat greuously or displeasauntly.

Vereor ne aliorsum atque ego feci, acceperit, I feare, least he take it otherwyse than I did it for. Aliorsum, to an other ende or purpose, or an other waie: and it maie be saied

aliorsum

aliorsum atque, aliorsum quàm, aliorsū ac.

Heri intromissus non est, He was not let in yesterday, or he was made stande without doore yesterday, or, he coulde not geat in yesterday.

Totus tremo horreoque postquàm aspexi hunc, I tremble and quake euery parte of my body whan I see or looke vpon this felow.

Bono animo es, Be of good chere, or, take a good herte.

Accede ad ignem, Come to the fire.

Iam calesces plus satis, Ye shall be as hot as coles by and by.

Hem, tun' hic eras? what, were you here?

Quid hic stabas? why did you stand here?

Cur non recta introibas? Why came you not in streyght?

Mihi patent fores, The doore is open for me.

Sum apud te primus in amore, I am your best beloue, or, you loue me best of all men.

Missa isthæc facito, let these thynges passe.

Vtinam esset mihi pars æqua amoris tecum, would god thy loue and mine were like.

Vtinam hoc tibi doleret, itidem vt mihi dolet, would god this greued thee as it greueth me.

Vtinam isthuc abs te factum nihili penderem, would god I could set lettel by this thes

thou hast dooen.

Ne crucia te obsecro anime mi, Vexe not your selfe I beseeche you sweete herte, or, dere hert or pigges nie, I praye you treate not your selfe.

Non quô quenquam plus amem, Not that I loue any man better than you.

Eô feci, therfore I did it.

Ita res erat, Such was the case.

Faciundum fuit, it was nedeful to be doen or I mought not chose but dooe it.

Credo, misera præ amore exclusit hũc foras, I wene the poore soule, or poore sely woman shut him out of the doores for loue. Foras is vsed with verbes that betoken goynge or mouyng foorthward, as geat thee foorthe, Exi foras. I must goe foorth, Eundum est mihi foras. Ouidius.

Foras.

Ipse licet venias musis comitatus Homere
Si nihil attuleris, ibis Homere foras.

Foris is vsed with verbes betokenynge beyng or restyng in a place abrode, or frõ home: as my father is foorth, Pater est foris. I haue some thynge to dooe at home, but abrode I haue no businesse, Est mihi domi quod agam, foris nihil est negotij.

Foris.

Siccine ais? Saiest thou so?

Qua gratia te huc accersi iussi, ausculta, here now the cause, why I bydde you to be gone

for

for or called. Accerso, is, iui, accersere, & arcesso, of the thyrde coniugacion is to go to cal. Denotat enim actum corporis, Ex Vall. ca. 23. lib. 1. elegantiarum. Acersio, is, iui, ire, of the fourth coniugacion is to call. All be it Accersio (as Valla saieth in the place aboue cited) is ofte times vsed for accerso. Neuertheleſſe accerso dooeth also signifie to sende for, or to cause to be called, as, Pater & præceptor accersunt te, Thy father and thy maister haue sent for thee.

Dic mihi hoc primum, tell me this fyrst.

Potisne est hic tacere? Can this felow kepe any counsayle?

Lege hac, On this condicion.

Tibi meam astringo fidē, I promyse you fayethfully, or by my faieth.

Quæ vera audiui taceo & contineo optume, Suche thynges as I heare true, I can holde in, and keepe secrete very well. Taceo, and contineo, here be taken for one thynge, and the one dooeth expoune the other. For this coniunction copulatiue, &, is ofte tymes put for id est.

Sin falsum aut vanū, aut fictum est, continuo palam est, but if it be false or a lie, or els vnlikely, and to no purpose, or els feygned by subtiltee, out it goeth by and by. Donatus in commētarijs. Falsum est, quo tegitur id

quod factum est. Vanum, quod fieri nõ po-
Falsum. test. Fictum, quod non est factum, & fieri
Vanum. potuit. Vel, Falsum est fictum mendacium
Fictum. simile veritati: Vanũ, nec possibile nec ve-
risimile: Fictum, totũ sine vero, sed veri-
simile. Falsum loqui, mẽdacis est: Vanum
stulti fictum, callidi. Falsũ loqui, culpæ est:
Fictum, virtutis: Vanum, vecordiæ. Falsis
Contineo decipimur, Fictis delectamur, Vana con-
pro taceo. temnimus. And Contineo for tacco, meta-
phora est à vasis liquorum continentibus, a
metaphore or traslation taken of vessels that
can hold liquour, and not leake nor renne out.
Plenus rimarum sũ, hac atq; illac perfluo,
I am full of chappes or holes, and renne out
or leake at this place and that place, or euery
where. Tracta metaphora à vasis fractis, ri-
mosis, minimeque liquoris continentibus.
Perfluo. Perfluo, is, luxi, perfluere, perfluxum, is to
renne out in euery part or on euery syde: Vt,
Lagena male materiata, vel male compacta
Lagena. perfluit. Lagena, is an earthen tanyken, or
pitcherde, more vsed for wyne than for water,
whiche if it be not iust made, or els vsed, it
will leake and renne out in euery place.
Caue illi quicquam committas, quod taci-
tum velis, nam vndiq; perfluit, Beware that
you truste not him, with any thynge that you
would haue kepte secrete, for he renneth out
in e-

in euery parte, as a broken pitcharde.
So in this place, hac atq; illac perfluo. i. in modum non fidelis lagenæ, quæ mihi cõmittuntur, effundo. And transfluo is of the same signification, that perfluo is. Valla. li. 5. eleg. cap. 31.

Taceri si vis, vera dicito, If thou wilt haue it kepte secrete, tell trouth.

Ea habitabat Rhodi, She dwelleth at Rhodes.

Arbitror, certũ non scimus, So I thinke, but the trueth or certaintee we know not.

Matris nomen & patris dicebat, He tolde the name of his father and mother, Or, he tolde the names of his parentes.

Per ætatem non potuerat, He could not, he was so younge, Or, because he was verie younge. An elegant maner of speaking, obserued and noted apud Hadrianum Cardinalem de ser. lat. Plin. ep. 190. Totũ deniq; ordinem rei, cui per ætatẽ non interfuisti, yea and all the hole course or ordre of the mattier, at whiche dooyng you were not present, because you were very younge. Liuius ab vrbe condita, Qui per ætatem ac valetudinem poterant, whiche were of age and in helth hable so to do, or els which were neither so yong nor sicke, but that they might. Ibidem, Omnes

qui

qui per ætatẽ arma ferre possent, All that were of age, hable to weare harnesse. Cicer. Caio Mario. Cum per ætatem posses, Venire tamen noluisti, Where as, Or, whan you were of age hable enough, yet you woulde not come.

Mercator hoc addebat, The marchaunte saied this more ouer or further.

Mater cœpit educare ita vt si esset filia, my mother beganne to bringe hir vp, as if she had been hir owne doughter. Where note the vse of the tenses of verbes. It is to be saied in the latine authours, of olde tyme, here, esset and not fuisset, and yet many etiam qui sibi videntur esse aliquid, posteriore loquendi modo nunquàm non vtuntur.

Sororem plærique esse credebant meam, Many beleued hir to be my sister, Or, many thought verily, that she was my sister, or, many beleued surely, that she had been my sister, and the latine phrase saieth, esse and not fuisse.

Mihi reliquit hæc quæ habeo omnia, He left me all this that I haue.

Vtrumque hoc falsum est, Both this is false.

Sine me peruenire quô volo, Let me come to that poinct that I would, or suffre me to saie that I woulde, or suffre me to tell out all my tale.

Me

Me amare occeperat, he began to loue me.

Occeperat for cœperat, The compoune for the ſymple.

In Cariam profectus eſt, He went foorth, or, he is gonne foorth, or, he hath taken his iourney into the countrey of Caria.

Intereãloci, In the meane tyme, or, in the meane ſpace. Donatus in his commentaries vpon the ſeconde Scene of the ſeconde Acte of the ſame comedie, readeth intereãloci, as it were one woorde dia tô hyphen, id eſt, per ſubunionem. Subunio, is a marke, that the Greekes vſe whan two ſundrie dictions, or vocables are to be ioygned into one. And ſo readeth Donate here intereãloci. Vt pronũcietur acuta antepenultima, Duæ, inquiens, partes orationis cum coniunctæ vnam fecerint, mutant accentum. Intereãloci ergo, id eſt, interea, in the meane while, in the meane tyme or ſpace.

Poſt illa. i. ab eo tempore, Sens that time. Linacre in his ſixte booke, which is entytled De figuris conſtructionum, of the figures of conſtruction, vnderſtandeth tempora, and lykewyſe in poſt ea, and ſaieth, that in theſe and ſuche other maner of ſpeakynges, as, Ex quo, ex eo, ex illo, poſt ea, poſt illa. &c. is Eclipſis, of this noune tempus, as in theſe exſamples. Verg. Ex quo Titides. Idem. Ex

illo

illo fluere, ac tetro sublapsa referri. Suetonius in the life of Domitie. Neq; cessauit ex eo struere insidias fratri. for ex quo, illo, et eo tempore, and likewise in suche as this. Ver. Ante expectatum positis stat in agmine castris, for ante expectatum tempus, But as the same Linacre in an other place noteth, Postilla, is an aduerbe of tyme, or vsed aduersially, and is made one woorde of twayne, by subunion, like as interea loci, nere afore.

Mea consilia tibi credo omnia, I committe all my secretes vnto you, Or, I trust you withall my counsayle, or, I shewe you all my counsayle, or, I hyde none of my secretes or counsaile from you.

Ne hoc quidem tacebit, He wyll not kepe that secrete neyther.

Dubiumne id est? Is there any doubte of that? or is that any doubt?

Hoc agite amabo, I praie you take heede to this, properly saied in latine as afore in Andria. Simo. Hoccine agis an non? Doest thou take heede to this that I saie or not?

Ego vero istuc. s. ago. Yes forsouth sir, (answereth Dauus.)

Mater mea illic mortua est, My mother dyed there.

Aliquantũ ad rem est auidior, he is somewhat couetous for to gette money. Read

Lau-

Laurentium Vall. libro primo elegantiarum, cap. decimo sexto. These aduerbes, Tantum, quantum, aliquantum, multum, paulum, with others like, be ioygned with positiues, and woordes of lyke signification with positiues, as, Tantum probus, quantum doctus, as honest, as well learned. Quantum potes, tantum elabora, Labour so muche as thou mayest. Tanto, quanto, aliquanto, multo, paulo, wyth others lyke, be ioygned with comparatiues, as Cicer. Quanto es maior, tanto te geras summissius, The hiegher or greatter man that thou arte, so muche the more lowlie behaue thy selfe. Yet this notwithstandyng, for as much as the saied woordes tantum, quantum, aliquantum, &c. are chaunged into the nature of aduerbes, therefore they may somestymes be vsed for tanto, quanto, and the others endyng in, o, specially if there be not suche contraposition of twoo dyuers thynges, that is to say, expresse and playne settynge of one contrarie agaynst an other.

Forma videt honesta virginem, He sawe that it was a goodly fayre mayden, Or, he sawe that the mayde had a very good face, or, was very well faced or full of beautie.

Precium sperans illico producit, ac vendit

He

He truſtyng to geat money, or to be a gayner by it, ſet it out to ſale, or, ſet it out and ſolde, or made money of it.

Forte fortuna adfuit hic meus amicus, as happe was this my friende was preſent.

Emit eam dono mihi, He bought hir to geue vnto me.

Imprudens harum rerum ignarusq; omnium, Unware and vnknowynge of all theſe thynges or mattiers.

Poſtquam ſenſit me tecum rem habere, Whan he perceyued that I had to dooe with you, or after that he perceyued, that there wer mattiers betwene you and me.

Fingit cauſas, He pyketh quarelles, or, he feigneth excuſes, or lettes, or occaſions.

Si fidem habeat, If he might beleue, or, if he might be in ſuretee, or, if he myght ſurely truſte.

Ait ſe iri præpoſitum tibi apud me, He ſaieth that he ſhall or ſhould be more ſette by, more made of, or, more in fauour with me, than thou.

Ait velle ſe illam mihi dare, He ſayed that he woulde geue hir vnto me.

Ait ſe id vereri, He ſaieth, that he feareth that.

Quantum ego ſuſpicor, As farre as I thynke, miſtruſte, or deme.

Ad

Ad virginum animum adiecit, He sette or cast his mynde, affection, herte, or loue vnto the maide.

Multæ sunt causſæ, quamobrem cupio, There be many causes, wherefore I would fayne.

Vt eam suis restituam ac reddam, That I maie restore and surrendre or redeliuer hir vnto hir parentes, or kinsfolkes.

Sola sum, I am alone woman.

Habeo hic neminem, neq; amicum, neq; cognatũ. I haue no man here or in these parties, neither friende nor kynseman. Thre negacions somtimes doe make a more strong or vehement negacion or denyall. Cice. in tusc. questionibus. Nihil nec disputare, nec scribere prætermisi, I haue nothyng let passe neither to dispute, reason, debate, nor to write.

Cupio aliquos parare amicos beneficio meo, I woulde faine make, geat, or purchase some friendes by some benefite or pleasure doynge or shewyng.

Amabò adiuta me, I pray you helpe me.

Amabò, is an aduerbe of prayynge, and is the same thyng that we say in englyshe, as euer I shall loue you, or as euer I shall doe you good tourne, or pleasure, &c. and it hath the secounde syllable longe, amâbo and not short amabo, as some pronounce it.

Adiura me quô id fiat facilius, Helpe me that it maie be the better or moze eaſyly doen.

Sine illum priores partes per hoſce aliquot dies apud me habere, Suffre hym to haue the preeminence with me or in my houſe for a few daies, or, for theſe two, or thze daies.

Nihil reſpondes? Make you me none anſwere at all? or, wyll you not ſpeake to me? For in ſuche maner of ſpeakynges, where as the phraſe of the engliſhe tonge vſeth to ſpeake by the future tyme, the latine men ſpeake by the preſent tence.

Egóne quicquam cum iſtis factis tibi reſpondeam? Should I make the ani anſwere, or, ſhould I ſpeake vnto the, dooynge by me as thou dooeſt?

Laudo, I conne the thanke, Or, I commende the.

Vir es, That is a man.

Ego neſciebam quorſum tu ires, I know not to what ende you would bryng your tale, or, I could not tell to what purpoſe, effect, or ende, your tale ſhould come.

Paruula hinc eſt abrepta, She was taken, conueyed, or ſtolen awaie from hens, whan ſhe was but a little one, or, whan ſhe was a verie little gierle.

Omnia hæc verba huc rediunt denique, All theſe wordes at laſt come to this point.

Ego

Ego excludor, ille recipitur, I am shut out of doores, and he is receiued into the house, or, I am put out of dores, and he is taken in.

Qua gratia? wherfore? or, for what cause?

Illum plus amas quàm me, Thou louest him better then me.

Istam times quæ aduecta est, ne illum talem præripiat, tibi, Thou art a feard of this maiden that is new come to the toune, lest that she shoulde beguile the of him, beeyng suche a iolye felloe, or, hym beeyng a man of suche price, or, so greatly to be set by, or beeyng suche a piece.

Egóne id timeo? Am I a feard of that? or, doe I feare that?

Quid te solicitat? cedò, What thing troubleth your mynde? tell me.

Num solus ille dona dat? Doeth no man geue no gyftes but he? Num, in askynge a question is properly vsed, where the aunswere is to be made by non: And, an, where the answere is to made by, ita, etiam, or by some other woorde of affirmacion or grauntyng, as well appereth in the translacion of Aristotles problemes.

Nuncubi meam benignitatẽ sensisti in te claudier? haue you perceiued my liberalitie or goodnesse, towardes you, to halt, to faynt, or to be slacke, at any tyme, or in any thyng?

Vbi mihi dixti cupere te, After you had tolde me that you were desyrous and faine.

Relictis rebus omnibus, quæsiui, All other thynges let alone, I sought it, or, leauyng all other busines, I set it, or sought for it.

Heri minas viginti pro ambobus dedi, I payed yestarday .xx. li. for them twayne.

Hæc habui in memoria, I remembred this geare well, Or, I bare these thynges well in mynde.

Ob hæc facta abs te spernor, For all that I haue dooen this muche for the, thou settest nought by me, or all these thinges not withstandyng thou dooest not regarde me, or thou dispisest me, or hast me in contempte.

Hac re arbitror id fieri posse maxume, I thynke that it maie best, or sooneste be brought to passe, by this meanes, or by this thynge doyng.

Potius quam te inimicum habeam, faciam vt iusseris, Rather then I will lese a friende of you, I will dooe as you shall commaunde me, or, rather than I will haue your displeasure, I will dooe as you byd me, Or, rather than I will haue you at debate with me, I will dõe as you would haue me to dõe.

Vtinam isthuc verbum ex animo ac vere diceres, would god thou spakest that woorde with thy hert, and truely, or without any dyssimulacion

ſimulacion.

Si iſthuc crederem ſyncere dici, If I might thynke or beleue that to bee ſpoken without any cloke or feignyng.

Quid vis poſſem perpeti, I could ſuffre, or, I could be content, to abide and endure any thyng what ſo euer it were.

Labaſcit, victus eſt vno verbo, He fainteth or geueth ouer, and is ouercommed with one poore woorde.

Ex animo dico, I ſpeake it with my hert.

Quam rem voluiſti à me quin perfeceris? what thyng did you euer requyre of me, but that you had your purpoſe, Or, what thynge haue you euer willed me to dwe, but that you haue had your mynde? Or, but that you haue brought it to paſſe, or to effecte.

Impetrare abs te nequeo, I can not obteine of the.

Profecto non plus biduum, In good ſouth no more but two daies. It is to be noted, that the latine men dyd elegantly vſe plus, in ſuche maner ſpeakynges (as this is) ioygned ſometymes with the nominatiue caſe, ſometimes with the accuſatiue, and ſometyme with the ablatiue indifferently. Examples of plus ioygned with the nominatiue, Liui⁹ de bello Mac. Plus quingenta hominum ceciderunt, more then fyue hundred men were ſlaine. Idem de

bello punico. Hominũ eo die cęsa plus duo milia, That date were slayne mo than two thousande men. Plus ioygned with the accusatiue. Cælius Ciceroni. Hic multum ac diu ludetur, atq; ita diu, vt plus biennium in his tricis moretur, Here shall be muche and long dalyng, and that so longe, that we shall continue aboue two yeres in these encoumbraunces or combrous busines. Cato in re rustica. Ne plus quatuor digitos transuersos emineant, Leat theim not stande or aryse vp aboue the breadth of foure fyngers. Vitruuius. Ita a pariete distent, vt ne plus pareat palmum, Leat theim so be sette distaunt from the walle, that there be no more space lefte betwene, than the breadth of a mannes hand. Plus ioygned with the ablatiue. Cicero in that his oracion pro P. Quincio. Ac tecũ plus anno vixit in Gallia, and he made his abode with you in Gallia, more then one whole yere. Idem in the oracion pro Planco. Non possum dicere eum prefuisse, neq; possũ negare eum abfuisse, sed non plus duobus aut tribus mensibus, I can not saie that he was continually present, nor I can not denie, but that he was awaie or absent, but not aboue two or three monethes in all. Liuius de bello punico: Ab vtraq; parte sexcentis plus peditibus, & dimidium eius equitũ cecidit, of

either

either parte were slayne of footemenne more than fyue hundred, and of horsemen halfe of the same noumbre. read Hadr. de ferm. Latino.

Non fiet hoc modo, It shall not be so, or it shall not be so dwen.

Sine te exorem, Leat me entreat you.

Scilicet faciundum est quod vis, Yea mary I must nedes dwe as you will haue me.

Merito te amo, I haue good cause to loue you, or my loue is well bestowed on you,

Bene facis, You dwe well, or well saied.

Rus ibo, I will goe into the countrey.

Ita facere certum est, I am vtterly determined or appointed so to dooe.

Mos gerendus est Thaidi, I must bee ordred or ruled by Thais, or, I must dooe as Thais biddeth me.

In hoc biduum vale, Fare ye well, or, god be with you for these two daies.

Tu num quid vis aliud? wyll you any thing els?

Dies noctesq; me ames, Loue me both day and nyght.

Me desideres, Wysshe for me.

Me somnies, Dreme of me.

De me cogites, Thinke all on me, or, let all your mynde be on me.

Me te oblectes, Let all you delite, pleasure, or felicitee be in me onely.

Forſan mihi paruam habet fidem, Perchaſe he geueth ſmall credence vnto me, or, perchaſe he beleueth, or truſteth me not verie well.

Ex aliorum ingenijs me iudicat, He iudgeth or demeth me by the nature, or diſpoſicion of others.

Ego qui mihi ſum conſcius, I the whiche know myne owne hert, breſt, or thought.

Hoc certo ſcio, This I know for a ſuretie.

Scio me non finxiſſe falſi quicquam, I know, or I am right ſure, that I haue not forged any thynge at all falſe or vntrue.

Quicquid huius feci. i. quicquid id eſt quod nunc feci, What ſo euer it is that I haue now dooen.

Cauſſa virginis feci, I did it, or, I haue dooen it for the maidens ſake.

Spero me propemodum iam repperiſſe, I truſte I haue almoſt founde it now.

Is hodie venturum ad me conſtituit domum, He made poyntment to come home to my houſe this daie.

Concedam hinc intrò, I will get me hens in.

Expectabo dum venit, I ſhall tary and loke for him till he come.

¶ In the ſecond Act, In the fyrſte Scene.

Fac ita vt iuſsi, Dooe as I dydde commaunde the.

Satis

Satis ne hoc mandatum eſt tibi? Is this byddyng enough for the? or nedeſt thou any moze byddyng then this?

Vtinam tam aliquid inuenire facile poſſis, quàm hoc peribit, would god you could find or get ſome good thyng ſo well or ſo ſurely, as this ſhall be loſt and caſt awaie.

Ne iſthuc tam iniquo patiare animo, Take not this ſo vnkyndely.

Quin effectum dabo, Tuſhe I will bringe it to paſſe, or dwe it.

Nunquid aliud imperas? wyll you commaunde me with any other ſeruyce?

Munus noſtrum ornato verbis, quod poteris, Set out my gyfte with good woordes, as muche or as well as thou canſt.

Memini etſi nullus moneas, I remembre hir well enough, though you ſpeake neuer a woorde.

Cenſes me poſſe perpeti? Thynkeſt thou that I ſhall be hable to abyde or endure it?

Non hercle, arbitror, In good ſouthe I thynke nate?

Opus faciam, I will dooe woorke and labour.

Eiciunda hęc mollicies animi, This tendreneſſe or nyceneſſe of herte muſte be put awaie.

Nimis mihi indulgeo, I folow mine owne

appetite to muche.

Ego non illa caream, si sit opus vel totum triduum? Could not I lacke hir, or, coulde not I abyde out of hir company, although it were for whole three daies together, if nede were?

Vide quid agas, See, or beware what you doue.

Stat sententia, I am vtterly determined or appoynted, or, mynded.

Di boni quid hoc morbi est? God lorde, what maner a sickenesse or disease is this?

Adeóne homines immutari, vt nõ cognoscas eundem esse? Is it possible for men, to bee so ferre chaunged, that a man can not knowe, whether one be the same man, or not? In suche maner speakynges, by the infinitiue mode put absolutely, Valla vnderstandeth Itáne verum est, as here, Itáne verũ est adeo homines immutari, &c. Linacre in the. vi. boke of his latine grammer, whiche is intytled of the figures of construction, saieth, that it is eclipsis of oportet or decet. The good iudgement of a diligent reader can not mysse nor faile, to supply suche verbes as the place and sense shall requyre.

Quis hic est, qui huc pergit? What is he yonde that cometh hytherwarde?

Ducit secum vnà virginem, He bringeth a maiden

maiden with him.

¶ In the seconde Scene.

¶ Dij immortales homini homo quid Præstat? Good lorde in heauen howe muche is some one man better than an other?

Stulto intelligens quid interest, What difference is betwene a fole and a wyse man?

Venit in mentem mihi, It commeth to my mynde or remembraunce, or, I begyn to remembre.

Conueni hodie quendã mei loci atq; ordinis, I spake with one to day of my degree and ordre, or state, or hauiour. Donat⁹ expouneth it thus, Mei loci. i. ingenuum, Free borne, ordinis. i. pauperem, Powre. Illud natalium, hoc fortunę est, the one that is to wete, loci, hath respecte and relacion to the degree of byrthe, ordinis, doeth referre the hauiour in goodes and the state of fortune.

Conueni hominem impurũ, patria qui abligurierat bona, I haue talked with a naughty felow, that hath spent out all his fathers goodes in good cheere, Or, that hath wasted al the gooddes that his father left hym in makyng good cher, or as we say prouerbyally in englyshe, He hath sent his fathers gooddes downe the narow lane. i. per gulã absumpsit.

Quid istuc ornati est, inquam? How arte thou araied, appareiled, decked, or trymmed

med

med, quod, I?

Miser quod habui perdidi, I haue lost that I had pore soule, or, I a man vndooen haue lost all that I had.

Quò redactus sum? To what poincte, or, into what case, Or, vnto what state, am I brought?

Omnes noti me atq; amici deserunt, All myne acquayntance and friendes, dooe forsake me, or geue me ouer, or cast me of.

Ego illum contempsi præ me, I thought my selfe muche better, and muche more honest man than he was.

Itàne parasti te? Hast thou so ordred or behaued thy selfe?

Spes nulla reliqua, There is no hope lefte.

Simul consilium cum re amisisti? Haste thou loste thy goodes or substaunce and thy witte to? or, diddest thou lese thy wytte also whan thou lost thy gooddes?

Vides ne me ex eodem loco ortum? doest not thou see me, that am of the same degree of byrth that thou arte?

Quæ habitudo corporis? Howe rounde and fatte is my body? or in what, or in howe good lykyng is my body?

Omnia habeo, neq; quicquàm habeo, I haue all thynges, and yet I haue nothyng.

Nihil cum est, nil desit tamen, Though I haue

haue nothyng, yet I lacke nothyng, deſit for deeſt.

Tota erras via, Thou art verey foule deceiued, a prouerbe taken of them, whiche in their iourney goe cleane out of their waie. Eraſm. in Chil.

Hoc nouum eſt aucupium, This is a new crafte to geat a lyuyng, or to geat money. A metaphore taken of foulynge, or, takynge of foule. For Auceps properly is a fouler, and Aucupium is foulyng, and by a metaphore it is vſed for all maner of waies, to geat anie thyng by wyles, traynes, or crafte, and it is deriued of the verbe aucupor, aris, to goe a foulyng, and to take byrdes, and by tranſlacion, aucupari laudem, is to go about to geat praiſe and commendacion, aucupari quæſtum, to goe about to geat money.

Ego hanc primus inueni viam, I was the firſt that found out this waie, or I founde out this waie fyrſt.

Eſt genus hominum, qui eſſe primos ſe omnium rerum volunt, there is one ſorte of men, whiche woulde haue preeminence aboue all others, or, whiche deſyre to bee higheſt of all, and to be moſte had in honour, or woulde bee the ryngleders, or that woulde rule the roſte.

Hiſce ego non paro me vtrideant, Emong ſuche

ſuche men I dooe not ſo facion, order, or vſe my ſelfe to make theim to laugh at me.

His vltro arrideo, To ſuche (what ſo euer they ſay or dwe) I ſhewe a merie ſmylynge countenaunce for the nones, or of myne owne ſelfe.

Eorum ingenia admiror, I make a great meruaylyng at theyr high wittes.

Quicquid dicunt, laudo, what ſo euer thei ſaie, I praiſe, commende, or alow it.

Id rurſum ſi negant, laudo id quoq; That if they denie, the ſelfe ſame agayne, that alſo I commende and holde withall.

Is quæſtus nunc eſt multo vberrimus, By ſo dooyng, as the world goeth nowe, a man maie geat a meruaylous good liuynge, Or, that is nowe a daies, a meruailous readie waie to geat money, Or, now a daies that is the verie chiefe and principall waie, to geat money enough.

Dum hæc loquimur, While we were thus talkyng, or communyng.

Me ſalutant, ad cœnam vocant, aduentum gratulantur, Thei bead me good euen, and bead me to ſuppar, and ſaied that I was welcome, or, that thei were glad of my comming.

Vbi videt me tam facile victum quærere, When he ſawe that I got my liuyng ſo eaſily.

Ibi homo cœpit me obsecrare, Than the seloe beganne to desyre, and praye me for gods des sake. Obsecrare enim est quasi per sacra rogare.

Viden' otium, & cibus quid faciat alienus? Dwe you not see what idleneſſe, or liuyng in ease and an other mans table dwe.

Permenonem ante ostium tristem video, I see Parmeno stande sadly before the dwre.

Salua res est, All is safe, or the matter is in case good enough, or all is well.

Nimirum hi homines frigent, In saieth these men are colde and fainte, Or, in saieth these seloes are blanke, Or, truely the courage of those folkes is abated, or, these men are palled.

Nebulonem hunc certũ est ludere, I will dalie a little with this knaue, or, I entende to haue, or to make good sporte, with this knaue, or, I will haue some pastime with this knaue.

Hi hoc munere arbitrantur suam Thaidem esse. These folkes thynke by this gifte to wynne the loue of Thais for euer, or, to assure Thais vnto theim.

Plurima salute impartio Parmenonem, I grete Parmeno with all my hert, or good morow or good euen, to you Parmeno, and many good euens.

Num

Num quidnam hic, quod nolis, vides? Dooest thou see any thing here, that by thy good will thou wouldest not see?

Num quid aliud? Any thyng elles?

Qui dum? How so?

Gnat. Tristis es. Parm. Nihil equidem, Gnat. you are sad. Parm. not a whitte I.

Vro hominem, i. dolere cogo, Saieth Donat, I bite, or wrynge, or vexe the feloe, or I nettle him now. For vro, vris, vsi, vstum, is to burne, or to perche, and it is as well of cold, as of heate. Lucanus. Vrebant montana nives, All the hilles, and that that groweth vpon theim, were perched with snow or colde. Vergili. Aut boreæ penetrabile frigus adurat, Or whan the sharpe nyppyng or perlyng colde of the nozth wynde percheth. &c. Vrere hominem, By translacion is to vexe a man, and to make him sorie at the herte, and as we also by translacion saie in englysche, to byte, to nyppe, to wrynge, to nettle, to make wo. And the passiue Vror, is semblably vsed for cruciari, to be vexed, to be wo, or to be sorie at the hert. Plaut. in Bacchid. Quam magis id repero, tam magis vror, The more I remembre or consider it, the more am I sorie, and vexed, or greeued withall. Idem in Persa. Vritur cor mihi, My hert burneth. Idē in Menech. Viden' tu illi oculos vrier?

vt viridis exoritur color ex temporibus? Dooest thou not see his eies burne as red as fyre? and howe that his temples ware or beginne to be as greene as grasse? Virgill vsed, vro, in the same signification for ardeo, as though it were a verbe neutre passiue.

Vrit atrox Iuno, The cruell and fierce goddesse Juno, was sore greeued, or, burned, in ire. i. exarsit or excanduit.

Quàm hoc munus gratum Thaidi arbitrare esse? Howe welcome shall this gyfte be vnto Thais, trowest thou? Or, howe well will Thais lyke this gifte or present, thynkest thou?

Omnium rerũ vicissitudo est, The worlde chaungeth euery daie. It is a prouerbe, by whiche is signified, that in this worlde is nothyng stable, parmanent nor durable, but like as the sea dooeth continually flowe and ebbe, so do all thynges in this worlde daily change, now vp, now downe, now merry, now sadde, now friende, now foe, now accepted, and a none out of fauour, now familiar, and a none cleane disaqueinted, to daie who but he? and to morow shutte cleane out of doores. &c, Erasm, in Chil.

Sex ego te totos menses quietum reddam, ne rursum deorsum cursites, I will see the at rest for rennyng vp and downe for one

whole ſixe monethes, or, I will eaſe or releaſe the of rennyng vp and downe, for the ſpace of one whole halfe yere full.

Ne vſq; ad lucem vigiles, Watche not vp till the morning.

Ecquid te beo? Dooe not I the a bleſſed turne?

Detineo te foraſſe, tu profectus alio fueras, I kepe you or leat you of your waie I wene, you were goyng to ſome other place or ſome els whither.

Paulum da mihi operæ, Helpe me a little, or leat me haue your helpe a littie.

Fac vt admittar ad illam, helpe that I maie come to hir and ſpeake with hir, or, geat me to come to hir ſpeache.

Nunc tibi patent fores, The dore is open for you now, or, you maie goe in now if you pleaſe.

Num quem euocari hinc vis foras? Will you haue any body called foorth of this hous to you?

Sine biduum hoc prætereat, Leat thoſe two daies paſſe.

Etiam tu hic ſtas Parmeno? Standeſt thou here yet Parmeno?

Num tu hic relictus cuſtos, ne quis forte internuncius curſitet? Art thou ſette here to watche and to ſee, that no meſſanger maie

perchaunce renne or come betwene.

Facete dictum, Merely spoken.

Video herilem filium minorem huc aduenire, I see my maisters yonger sonne comynge hyther.

Non timere est, It is not for naught.

Properans venit, He cometh in haste.

Nescio quid circumspectat, He looketh about what so euer the mattier is.

¶ In the thyrde Scene, of the seconde Acte.

¶ E conspectu amisi meo, I haue loste it out of my syght, or, I haue loste the syght of it, or it is gone out of my syght.

Vbi quæram? Where maie, or, shuld I seeke hym?

Vbi inuestigem? where maie, or, shulde I finde whiche waie he went? Vestigare, est per vestigia quærere, seu indagare. To seke by the steppes and pryntes of the foote, and by the trace. Plaut. in truculento. Hæc vna opera circumit per familias, puerũ vestigat. She goeth all vnder one to euerye mannes house, and traceth the boye. And by translacion it is to make diligent enserche of, or for any thyng. Cic. lib. 3. de oratore. Ipsa tractatio & quæstio cotidie ex se gignit aliquid, q̃ cũ desidiosa delectatione vestiges. The very handlyng, or exercise, and the mat-

sier selfe, dooeth euery daie of it selfe, bryngs forthe some thyng, whiche a man maie or would seke out with the quiete delectation and pleasure. Inuestigare est per vestigia inuenire, To fynde out by the foote, by the steppes, or by the trace & trede of the feete, as thei that hunte and trace the wylde beastes, and folowe them by the foote, and by the trace fynde them out, and (by a metaphore therof taken) it is to fynd out any thyng, by diligent enserchyng. Plaut. in Marcat. Non cõcedam, neq; quiescam vsq; noctu, neque diu, prius profecto quàm aut amicã aut mortẽ inuestigauero, I will not geue ouer nor rest in any place, neither by nyght nor by daie, at the least wise before, or vntill I shall haue founde, eyther my loue, or els death. Terent. in Heaut. Nihil est tam difficile, quin quærendo inuestigari possit, There is nothyng so hard, but that by diligent serchyng and seking, it may be found out. Cice. in oratione pro Q. Ligario. Sed quoniam diligentia amici inuestigatũ est, quod latebat, confitendũ est, vt opinor, but seeyng that by the good diligence of a friende, that thyng is nowe founde out, whiche was hydden and vnknowen, it should be confessed as I thynke, or suppose.

Quem perconter? Of whom might I aske? Qua incistam via? What waie maie I take,

or

to goe?

Vna hæc ſpes eſt, There is no hope, but this.

Vbiubi eſt, diu cœlari non poteſt, Where ſo euer he be, he can not be hydden longe.

O faciem pulchram, O fayre and godly face.

Tedet harum quotidianarum formarũ, I am wery of theſe, that amonge vs are called and taken for faire women, or I haue dooen with thoſe faire women, that we haue daily here amonges vs.

O infortunatam ſenem, O vnfortunate, or, vnhappie olde man.

Ludum iocumq; dices fuiſſe illum alterum: præ vt huius rabies quæ dabit, Thou woldeſt ſaie, that the other was but a plaie and ſporte, in compariſon of thoſe thynges, or of ſuche prankes as this felow will plaie in his rage.

Donatus dooeth ordre it thus, Præ vt ſcilicet illa ſunt, quæ huius rabies dabit. i. faciet, patrabit, monſtrabit, oſtendet. Præ, ſometymes is veraie elegauntly vſed, importynge a certayne reſpecte and compariſon to an other thynge. Terence in this commedie a little afore, Ibi ego illum contempſi præ me, Than didde I nothyng regarde him in compariſon of my ſelfe. And in this ſignificacion Præ is oftentimes (ſpecially in Plaut. and

Terente) found compouned with quàm and vt, as Hadrian hath noted Examples. Præ alone, hauyng an ablatiue case after him. Plaut. in Mostellaria. Video te nihili pẽdere omnes homines præ Philolache, I see that you sette by no man, in comparison of Philolache. Idem in Mil, Præ illius forma quasi spernas tuam, As who saieth, you sette not by your beautie in comparison of hirs, or, as we shoulde saie, you thynke not your selfe faire in comparison of hir.

Cic. Seruio Sulpitio: non tu quidem vacuus molestijs, sed præ nobis beatus, In deede you are not voyde of some troubles, or, without some care, but yet in comparison of me euen in heauen.

Præ quàm. Plau. in Aulul. Sed hoc etiã pulchrum est præ quàm vbi sumptus petunt, But this is euin a goodly, or ioyly thynge in comparison of. whan they requyre cost, charges, or expense of money. Idem in Amphytrio. Parua res est voluptatum in vita, præ q̃ quod molestum est, There is small pleasure in this lyfe, in comparison of the troubles and cares that be in the same. Præ vt, Plaut. in Mil. Nihil hercle hoc quidem est, præ vt alia dicam, Nate this is nothynge in comparison of other thynges, that I will tell, or, shew you. Idem in Amph. Parum etiam præ

vt futurũ eſt prędicas, Thou ſaieſt, or ſpeakeſt euin verie little, or in maner nothyng, in compariſon of that that ſhall be in deede.
Idem in menech. Modeſtior nunc quidẽ eſt de verbis præ vt dudum fuit, He is now ſobre in his woordes in compariſon of that he was right now, or a little while agone. Idem in Merc. Pentheũ diripuiſſe aiunt Bacchas, nugas maximas fuiſſe credo, prę vt quo pacto diuerſus diſtrahor, They ſaie, or it is a ſaiyng that the women that did ſacrifyce vnto Bacchus, did teare one Pentheus all to pieces, but I thynke verily, it was but a veraie ſmall mattier, and a trifle in compariſon of this, how diuerſly or how many waies my hert and mynde is now, as who ſhoulde ſaie, pulled in pieces, and torne in ſundre.
The fables dwe reporte that there was one Pentheus, kynge of the Thebanes, whoſe father was called Echion, and his mother Agaue. This Pentheus deſpyſed the ſacryfyce of Bacchus, the God of wynes, wherefore his owne mother Agaue, cutte or ſtroke of his head, And his ſyſters, with the other company of women, whiche than did celebrate the feaſt and ſacrifyce of the ſayed Bacchus, tore his body and mẽbres all to pieces.
Vt illum dꝰ deæq; ſenium perdant, God and all the ſainctes in heauen, geue that olde

churle a miſchiefe, or, a vengeaunce lyght on that olde churle, I praie god and all the ſainctes in heauen. Vt here, and in ſuch other lyke maner ſpeakynges is taken for, Vtinam execrando vel optando, in curſyng or banſnyng, or wyſhyng. Plaut. in perſa. Vt iſtum dij deæq; perdant, God and all the ſainctes geue this knaue a miſchiefe, or ſende hym a ſhamefull death. Idem in moſtellaria, Vt dij deæq; omnes me peſsimis exemplis interſficiãt, niſi ego illam interfecero ſiti famẽq;, atq; gelu, I pray God and all the ſainctes, ſende me the moſt ſhamefull death that maie be, to the exaumple of all others, if I dooe not ſurely kill hir vp with thyrſte and hungre and colde. See more exaumples in Hadrian, De ſer. lati. Further note, that in this worde Senium is emphaſis, whiche is a fygure eyther whan ſomethyng, that is hydden and not ſpoken, is meaned, or els whan it is ſpoken for a more expreſſe, plaine, and vehement ſetſtyng out, and expreſſyng of a thynge: whiche maie be many waies, but the pryncipall and moſt elegant waie is whan a ſubſtauntiue is ſette for an adiectiue, that is to ſaie, whan any qualitee is put for the perſone that hath the qualitee: as ſcelus, vngraciouſneſſe, pro ſceleſto, for one that is vngracioule, and ſo here Senium, agednesſe, or oldage, pro ſene,

for

for him that is olde. For (as Donatus saieth) Senex is referred to the age of yeres, senium to the contumelyous and despytefull, and contemptuous woordes. And therefore I englisshe, illum senium, that olde churle.

Where note, that all be it that senium, is the neutre gendre, yet it hath ioygned with hym an adiectiue of the masculine gendre, and the relatiue that cometh after is also put in the masculine gendre. For, as Donat⁹ witnesseth, the gendre bothe of the adiectiue and also of the relatiue, is referred to the thyng that is vnderstande, that is to say, senem or hominem senem. So Terence in the prologue of this seconde comedie. Eas se non negat personas trãstuliſſe in Eunuchũ ſuã ex græca, He saieth not naie, or, he doeth not denie, but that he toke the same partes that are in the greke comedie, from thens into this his comedie intitled Eunuchus. Eunuchum is the masculine gendre, and yet because there is meaned by it comœdiam, therefore the adiectiue ſuam, is put in the feminine gendre. Idẽ in And. Vbi illic.i. ille ſcelus eſt, qui me perdidit? Where is that vngracious knaue, that hath cast me awaie? Idem in Adel. Feſtiuũ caput, qui omnia ſibi poſt habẽda putarit eſſe præ meo commodo, The gentilest compaignion, or the most honest or best felow

aliue, whiche coulde fynde in his herte to leaue all other thynges alone, or to set all other thinges a parte in respect of my commoditee and pleasure, or, for my commoditee and pleasure. By caput is vnderstanded Aeschinum, and therfore the relatiue qui, hauyng respect and relacion to the persone that is meaned, and not to the substantiue, that is expressed, is put in the masculine gendre, and not in the neutre gendre, by the figure of construction called Sinthesis.

Me rem oratus est, He caused me to tarie, or taried me, or hyndred me of my waie, id est, detinuit me.

Qui illum non floccifecerim, That I set so muche as a strawe or a rushe by him. Floccus is any little ragge of a locke of woule, the whiche is vnprofytable, and the whiche will serue for nothynge, is pulled from the fliece and cast awaie, and flieth awaie, or some lyke thyng of no value, price, nor estimacion, wherof the latine men, whan they wyll signifye or shew, that they set nothyng by a man or any other thyng, vse to say prouerbyally Flocci non facio, or els Flocci facio, indifferently. For which we englishemen in a lyke prouerbe saie, I set not the least straw or rushe vnder my foote by it, or I sette not the least heare in my head by it: all be it for this later, both the

greekes

greekes and latine men haue a peculiare pro-
uerbe taken of the same thyng, Pili non facio,
I set not a heare by it.

Quid tu es tristis? Why are you sadde?

Quid tu es alacris? Why are you mery?

Vnde is? id est, vnde venis? From whens comest thou?

Nescio Hercule, nec vnde eam, nec quor-
sum eam, In good southe I can not tell, ney-
ther from whens I come, nor whether I goe.

Prorsum oblitus sum mei, I haue quyte and cleane forgotten my selfe.

Qui quæso? How so, I beseche you?

Nunc te ostendas qui vir sies, Now shewe thy selfe what a man thou arte.

Scis te mihi sæpe pollicitum esse, Thou knowest thou hast often promysed me, or made me promyse.

Vtilitatem faciam, vt cognoscas meam, I shall so doo, or, I shall finde the meanes, that thou shalt know & see, what seruice I can do.

Fac nunc promissa appareant, Nowe let your promises appeare and be seen, or see that your promyses maie now appeare.

Est paulo habitior, He is somewhat fatte rounde or in good lykyng.

Noua figura oris, color verus, corp⁹ solidũ & succi plenum, Suche fauour of face and visage as you haue not muche seen, true, and

natiue colour, and not of peinctyng, hir body ſounde, luſtie, and nothyng decayed, but full of good bloud and wholeſome humours.

Mihi vel vi, vel clã, vel precario fac tradas, See that thou geat it me or into my handes, either perforce and by ſtreingth of handes, or els by priuie conueighaunce and ſtealth, or els of lone for a little whyle, and than to bee reſtored home agayne. For precarium, carij, is that thinge, whiche is by prayer inſtaunce and petition graunted to any body to vſe, to occupie, or to enioye ſo longe, as it ſhall pleaſe, and content the partie, that dooeth ſo lende or graunt it, and no longer. So alexander. apud Q. Cur. ſaieth, Mori prẽſtat quàm precario imperator eſſe, Better it is to die than to be a captayne or a kyng, at the pleaſure of other men, and no longer. Ibidem. Precarium ſpernebatur imperium, He ſette nothyng by that power, dominion, or rule, whiche ſhould continue ſo longe as pleaſeth them that gaue or graunted it, & no longer. And vnder this meanyng did Seneca ſaie, hominem eſſe precarij ſpiritus, That the lyfe of man doeth continue at the pleaſure of nature, fate, or deſtinie. i. parcarum, whiche take it away whan thei will and not whan pleaſeth vs. Of this the noune precario, in the voice & termination of the datiue caſe, is vſed aduerbially

in

in the same signification. Pau. iurisc̃su. Precario habere videtur, qui possessionẽ corporis vel iuris adeptꝰ est, hac solummodo causa, quod abhibuit preces & impetrauit, ꝙ sibi possidere aut vti liceat, veluti si me precaria rogaueris, vt perfundũ meum ire vel agere liceat, vel vt in tectũ meum stillicidium, vel tignum in parietẽ immissum habeas, A man to haue a thyng precario, (saieth Paulus) seemeth to be whan any body hath obteined and gotten the possession of any bodie, or bodyly thyng, or of any right and title to any thyng onely, for because he made requeste and instaunce for the same, and thereby hath obteyned, that it maie bee leefull for hym to possesse or to vse and occupie it: As if you should make requeste and instaunce vnto me, and desyre me, that you myght for a whyle, as longe as it should please me, to haue a waie, or to go thyrough my ground, or to doe any thyng therin, or els that you myght haue a little gutter or synke to come by my house, or els to haue a rafter, a logge, or a beame, set within or vpon the wall of my house. Plinius de viris illustrib⁹. Seruiꝰ Tullius, quasi precario regnare cœpit, sed recte imperiũ administrauit, Seruius Tullius began at the fyrste to reigne in the citee of Rome, as who should saie precario, that is at the will and

plea-

pleasure of the people, and as longe as they woulde permitte and suffre him, and no longer: but yet afterwarde he ordred and ruled the same empyre well enough. Plini. in epist. Quibus ex causis precario studeo, studeo tamen, For whiche causes I studie onely whan please theim, or as longe as they will suffre me, and yet some studie I haue. Cicer. in the oracion, pro Aulo Cecinna. Ne id quidem satis est, nisi docet ita se possedisse, vt nec vi, nec clam, nec precario possederit, But yet that is not sufficient or enoughe, neyther excepte he playnly shew and declare, that he had it so in his possession, that he helde it neither by force and strength, nor priuily and vnknowyng to the owner, or els that he had it lent him for a season, to be restored home agayne, whan it should be requyred. For that be the three waies, vnlawfully to kepe awaye any thyng of an other mans. And precario in this signification maie be vsed aduerbially, in manye dyuerse and sundrie maner speakynges. For precario concedere is to lende or to graunt a thing till you shall require it agayne. Precario petere vel rogare, is to desyre to haue a thynge, as longe as maie please the owner, and than make surrendre and redeliuerie of the same, whan it shall be requyred.

Mea

Mea nihil refert, dum potior modo, I care not, so that I maie haue, obteyne, or geat it.

Virgo cuia est? What mayde is it? or, What is she?

Qua ratione amisisti? How, Or, by what chaunce, or meane dyd you lese it?

Equidem aduentens mecum stomachabar modo, As I was coming hither ryght now, I was angrie with my selfe or in a great fume.

Nec quenquam esse hominem arbitror, cui magis bonę felicitates omnes aduersę sient, And I thynke, there is no man aliue, that hath all good fortune and chaunces, more agaynst him, than I haue. These two woordes homo quisquàm, be ofte tymes elegantly thus toygned together, notwythstandynge that quisquàm alone by it selfe, signifieth, as much as homo quisquàm. Liui. ab vrbe con. Victoria cui nec deus, nec homo quisquàm inuideat, A victorie, at whiche neither any of the gods, nor yet any man, hath, or should or maie haue enuie, or grutche.

Quid hoc est sceleris? What abhominable act is this? or what vngracious dede is this?

Is sit mihi obuiam, He mette me.

Incommode hercle, Il, or to your displeasure truely.

Illum liquet mihi deierare his mensibus sex vel septem prorsũ non vidisse proximis, I

maie

maie cleerely and boldly sweare, that by the space of these sixe or seuen monethes now last past, I neuer sawe him.

Nisi nunc cum minime vellem, minimeq; opus fuit, but now at this tyme, whan it was my least desyre, or, least in my minde and will, and whan it was nothyng nedeful, or least expedient.

Nonne hoc monstri simile est? Is not this lyke a very monstre? or, is not this a verie straunge thyng? Monstrum, i, o, is deriued of monstro, as, aui, are, to shewe: whereof Monstrum is any thyng, that in sygnyfiyng any other thyng, dooeth shewe it. Cicero de natura deorum: Monstra prædictiones, & præsensiones rerũ futurarum: quid aliud declarant, nisi hominibus ea, quæ futura sunt, portendi, prædici, ex quo illa ostenta, mõstra, portenta, prodigia, dicuntur? These straunge tokens or shewynges, prophecyynges and foreknowynges, and foreperceiuynges of thinges to folowe and come: what other thyng doe they declare, but suche thinges as shall in dede folowe after, to be afore signified, betokened, and sheweed vnto men, and by reason thereof, suche or the same thynges be called in latine ostenta, monstra, portenta, or prodigia. And therefore Vergill vsed monstrum for and in steede of the noune verball,

mons

monſtratio.

Monſtra deûm refero, I make relation vnto you of ſuche thynges, as the goddes haue ſhewed vnto me. But becauſe that ſuche thynges, for the moſte parte, are noted by ſtraunge ſightes and chaunces, (whiche not onely in our engliſſhe tongue, but alſo in all other tongues for the moſte parte are called monſters after the latine woorde) Therfore monſtrum is moſte commonly vſed and taken for all ſuche thynges as are contrary or againſt the common ordre and courſe of Nature, either in defaulte and lackyng, or elles in excedyng, as to haue two thummes vpon one hande, or to be borne the hele ſtandyng in the place of the toes, or to be borne without a noſe, with others lyke.

Continuo ad me accurrit, He cometh tenynyng vnto me by and by.

Scin' quid ego te volebam? Wotte you what I would with you? Or, what I would haue had you to dwe?

Cras eſt mihi iudicium, I muſt be before the iudge to morow.

Diligenter nuncies patri, Tell it, or beare woorde to your father diligently.

Abiit hora, It was an houre ſpace, or, an houre paſſed or went awaye.

Sese commodum huc aduertebat in hanc

noſtram plateã. ſ. virgo, As happe was, ſhe turned this way, or hither into our ſtrete here.

Mirum ni hanc dicit, quæ modo Thaidi data eſt dono, It is meruaile, but he ſpeaketh of the maiden, that was geuen vnto Thais ere whyle, or right now.

Comites ſecuti ſunt? Did there any compaignie folowe?

Alias res agis, Thou art, or, thou goeſt about other matters, as who ſhould ſaie, thou takeſt no hede to that that I ſay: And ſo doeth Terence vſe it, and ſpeake it here, as I haue ofte tymes englyſhed it before.

Vidi, noui, ſcio quo abducta ſit, I ſawe hir, I knowe hir, and can telle whyther ſhe is brought.

Duras fratris partes prædicas, My brother hath the woꝛſe parte or ſyde, by thy ſaiyng, or my brother is in harde caſe by thy ſaiyng.

Inhoneſtum hominem mercatus eſt heri, He brought a foule ill fauored ſcloe yeſterday.

Eſt ne, vt fertur forma? Is ſhe as faire as they ſaie? or is ſhe ſo fayre as ſhe is named for? and it is ordred or conſtrued thus: Eſt ne forma. ſ. tanta, tam egregia, vt fertur. ſ. eſſe?

Faciam ſedulo, and, Dabo operam, I will dwe my diligence, or, I will dooe the beſte I can.

Capias tu illius veſtē, Take thou and doe on his

on his clothes, or apparayle.

Quid tum postea? What than after?

Pro illo te ducam, I will bryng the thither for hym, or in stede of hym.

Te esse illum dicam, I will say thou art he.

Tu illis fruare cõmodis, Use or take thou those commodites and pleasures.

Cibum vnà capias. ſ. cum illa, Thou maiſt dine and ſuppe together with hir.

Illorũ neq; quiſquàm te nouit, neq; ſcit qui ſies, Not one of theim all either knoweth the, or can tell what thou art.

Dixti pulchrè, pro dixiſti, per ſyncopẽ, it is well ſaied or ſpoken of the.

Nunquàm vidi melius conſiliũ dari, I neuer ſawe better counſayle geuen.

Age, eamus intrò, Come one leat vs go in, or, well, go we in.

Quid agis? iocabar equidem, What now? or what meaneſt thou? or whereabout goeſt thou? I ſpake but in ſporte. Here note, that Iocari and iocus be properly in woordes, Ludere and ludus in dedes. All be it, they be in autours confounded, that is to saye, the one vſed for the other, as Valla proueth and ſhewſeth by examples. lib. 4. cap. 16.

Quid ego egi miſer? What haue I doen miſerable feloe, or wretche that I am?

Iſthæc in me cudetur faba, The fault of this

shalbe layde to me, or this mischiefe shall light on my necke. A prouerbe, of whiche read in Chil. Eras.

Flagitium facimus, We go about an heynous offence, or we shoulde herein dooe a detestable acte, or, it is a synfull thynge that we goe about to dooe. Facere flagitium, is to committe, to perpetrate or to dooe an heinous offence, or a great trespasse. Plau. in pœnulo: Hæ fores fecerunt magnum flagitium modo. Ad. Quid flagitij est? C. Crepuerunt clare. This dooze did a great trespasse right now. Ad. What great or heinous offence is that? C. It gaue a great loude cracke, or it made a great loude cracking. Idem in Mer. Ait flagitium & damnum feciſſe, He saieth, that he hath dooen a great offence and harme, or shrewde tourne.

An id flagitium est? Is that any great trespasse or heynous offence?

Eos itidem fallam, vt ab illis fallimur, I will euin so beguyle them, as they beguyle me, and suche others as I am.

Aequum est fieri, It is good reason, that it be doone, or, that it shoulde be so.

Merito factum omnes putent, Al men may thynke it well dooen, and not without a good cause.

Si certum est facere, facias, If you be vtter-

ly purposed soo to dooe, dooe it, or if you wyll nedes dooe it, dooe.

Ne conferas culpã in me, Put not the fault or blame on me.

Parm. Iubés ne? Chær. Iubeo, cogo, atque impero, Parm. Doest thou bidde me? Cher. yea marie dooe I bidde the, and compell the, and also commaunde and charge the.

Nunquam defugiam authoritatem, I wyl not dooe againste your authoritee. That is, I will not be afearde, to dooe as you bidde me, nor to folowe your authoritee and commaundement, or, I will not shrinke to aduenture it if you saye the woorde: or, I wyll no bones at it, if ye say the worde. Defugere authoritatẽ is to auoyde, and (as who shoulde saye) to be afearde to folowe and to dooe that thyng that any person hath auctoritee to cõmaund, or els maye doe by auctoritee. Cic. pro P. Sylla. Tu remp. reprehẽdis, quæ domesticos hostes, ne ab ipsis ipsa necaretur, necauit. Itaq; attende iam Torquate, quam ego defugiam authoritatem cõsulatus mei. thou reprouest the cõmon weale, for that it hath put to death familiare enemies and rebellious, that were within the citee, leaste that by theym it selfe might haue ben oppressed and brought to vtter confusion and desolacion. Therfore ô Torquate, see now, and marke well, how greatly I

Am afeard to ſtande by that that I did, by or in the auctoritee of myne office of Conſulſhip, as who ſhoulde ſaie, I would the to wete, I am not afeard to ſtand by it, and that I dooe not now repent, or goe from that that I did, whan I was conſull, in ſleyng Catilyne and puttynge hym to death. &c. as by the place in Tulli, the iudgement of a diligent reader maie well ſee.

Dñ vertant bene, God tourne it to good, or, bringe it to a good ende.

¶ In the thyrde Scene.

¶ Nõ tam ipſo quidem dono lętus eſt, q̃ abs te datum eſſe, He is not ſo glad of the gifte or preſent ſelfe, as that it was geuen by you.

Id vero ſerio triumphat, And of that he is mery or gladde in deede, or for that he triumpheth or glorieth earneſtly, or in earneſt.

Huc prouiſo vt vbi tempus fiet, eum deducam, I come forth hither to ſee, that whan time is, I maie bringe him thyther, or awaite on him.

Eſt iſthuc datum mihi, grata vt ſint quæ facio omnia, It is a gifte geuen me, that all thynges that I dooe, euery man lyketh well.

Qui habet ſalem, qui in te eſt. i. ſapientiam & lepôrem, who ſo hath the wyſedome, and pleaſaunt faction that you haue. Donatus expounneth Salem. i. ſapientiam, wyſedome.

Where

Where he noteth, that Sal, neutraliter cõdimentũ ſignificat, maſculinum pro ſapientia accipitur vel ponitur. Albeit ſal, whan it is latine for ſalte, is bothe the mak. and alſo the neut. gend. in bothe numbres. Cato in re ruſt. Ex ſale qui apud Carthaginenſes ſit, Of the ſalte that is made in the parties about the citee of Carthage. Sal. in lug. Neque ſalem, neq; alia gulæ irritamenta, Neyther ſalt, nor any other thynges to prouoke the appetyte. Columel. Carnem ſalibus aſperſam, Fleſhe or meate poudred with ſalt. Paul. iur. cõ. Cotem ferro ſubigendam, neceſſaria quoq; hoſtibus venundari, vt ferrum, & frumentũ, et ſales, nõ ſine capitis periculo licet, It is not leefull vnder the peyne of death, to ſell to our enemies, either a whetſtone to make any knife ſharpe, or any other neceſſaries, as yron, or knyues, and wheate, and ſalt. &c. Sal, by tranſlacion is taken pro vrbanitate, lepôre, venuſtate, ioco, good and pleaſant facion, and merry conceiptes both in wordes and otherwyſe, as here in this place of Terence, And Catul. Nulla in tam magno eſt corpore mica ſalis, There is not one crumme or droppe of good facion in all that great royles bodie. For Catullus there ſpeaketh of a certayne maiden, that was called Quintia, whom many eſtemed and called fayre, beautifull, and goodly.

In deede (saieth Catullus) I graunt that she is white of shinne, tall of personage, slender of makynge, and bolte vp ryght, but that she is formosa, that is sayre, or beautifull, that I denie, for there is no maner pleasantnesse nor good faction in hir. The verses of Catullus be these.

Quintia formosa est multis, mihi cãdida, lõga
Recta est hæc ego sic singula confiteor.
Totũ illud formosa nego, nã nulla venustas,
Nulla in tã magno est corpore mica salis.

Salis. i. venustatis, leporis, Pleasauntnesse, grace, & propre feacture, or good faction in hir gesture, behauiour, or pleasaunte woordes, whiche maie delyte them that se hir, here hir, or be in hir compaigny. Plaut. in Ca. Nec pote quicquam cõmemorari quod plus salis, plusq; leporis habeat hodie, Nec pote. I. est. i. non potest quicquam. &c. It is not possible to reherse or to shewe any body, that hath more grace, amiableneſſe, or pleasant faction at this houre. Where, que, is taken for ãd est plus salis, plusq; leporis, for plus salis. ĩ. plus leporis, as I haue noted in other places afore. And hereof Sal, in the singular numbre, and sales, in the plurall, be taken for merie conceiptes, or delectable and pleasaunte communication, that maie make, or cause, the hearers to laugh, and yet is somewhat sharpe

poinaunt

poinaunt and bytyng withall, as wytnesseth Quint. li. 6. And Pli. lib. 31. cap. 7. of the naturall hystorie, where he saieth thus: Ergo Hercule vita humanior sine sale nequit degere, adeoq; necessariũ elemẽtũ est, vt transierit intellect⁹ ad voluptates animi quoq;. Nam ita sales appellantur, omnisq; vitæ lepos, & summa hilaritas, laborumq; requies non alio magis vocabulo constat. Than truely the life of man, being in any reasonable good condition or state, can not continue without the vse of salt, whiche is so necessary and profytable an helpe and sustenance or sustentacion, to and for the lyfe of man, that the mynde, intelligence, and vnderstandyng hath taken and made from the same a metaphore or translacion vnto the pleasures and delectacions of the mynde. For the saied pleasures and delectacions of the mynde, are called in latine Sales, and all maner pleasure of our lyfe, and the highest myrthe and pastyme, that we haue (whiche consisteth in wittie, mery, and pleasaunte communicacion or other toyes) and also all quiete rest and ease after the peynfull labours, are by none other latine worde in the world better, or more generally, more vsually, or more expressely signified, then by this word Sales, of whiche be metaphorically deryued many preatie adagies or prouerbes, as Sal vi-

rę amicitia, Frendshyp is the salte of mannes lyfe, that is to say, the onely sauce that taketh away the werysshenes therof, and maketh it pleasaunt or delectable: with other prouerbes mo, of the which read Eras. Chil. and specially (for this place of Terence) the prouerbe, Salsitudo non ineſt illi.

Sicubi eum satietas hominum cœperat, if he wer at any tyme wery of the compaigny of men.

Negotij eum siquando odium cœperat. i. tædium, If he were wery of his businesse, or great labours.

Requiescere vbi volebat, Whan he was disposed to be at quiete, or to rest after his labours.

Me conuiuam solum abducebat sibi, He toke awaie with him, or he wolde take awaie me, and no man els to be his geast, and to dyne or suppe with hym.

Sic homo eſt, Suche is his facion, or thus is the facion of the man.

Inuidere omnes mihi, ac mordere clãculum, for inuidebant and mordebant, Euery man had enuy or grutched at me, and spake verale yll by me behynde my backe.

Vbi moleſtus mihi magis eſt, whan he began to be somewhat busie with me, or whan he disquieted or vexed me, or, woulde not let me be

me be in reſt.

Eò ne es ferox, quia habes imperium in beluas? Eò ne, for Ideò ne. &c. Arte thou therefore haſtie on men, becauſe thou arte a maiſter of brute beaſtes?

Puchre me hercle dictum, & ſapienter, Well ſpoken by my ſouthe, and wiſely.

Quid illud, quo pacto Rhodiũ tetigerim in conuiuio, nunquid tibi dixi? what that, how I toke vp or taunted a feloe of Rhodes, as we ſate at the table, did I neuer tell it the?

Nunquàm, ſed narra obſecro, Neuer, but tell it I beſeche you.

Plus millies iam audiui, I haue heard it alreadȳ a thowſande tymes and aboue.

Vna in conuiuio erat hic, quẽ dico, Rhodius adoleſcentulus, This younge feloe of Rhodes that I ſpake of, and I, ſate together at a table.

Cœpit me irridere, He began to mocke me.

Quid ais, inquam, homo impudens? what ſaieſt thou ſhameleſſe, or thou ſawcie feloe, quod I?

Tuum ne, obſecro hoc dictum erat? I praie you hertily was that your ſaiyng?

Audieram ſæpe, & fertur in primis, I had hearde it many tymes, and it is a ſaiynge as common as any is.

Dolet dictũ imprudenti adoleſcenti, This

woorde

woorde or saiyng, greeued the foolishe younge man.

Risu omnes qui aderant emori, All that wer in compaignye, were all most ded with laughter. Emori, i. emoriebantur, per antiptôsin. For Donatus in manye places notethe, that the infinitiue mode in suche speakynges is more vehemente and of more vertue, strengthe and efficacie, then is the indicatiue.

Metuebant omnes iam me, Than wer they all afeard of me.

Id vt ne fiat hæc res sola est remedio, That that thyng maye not bee, or maye not come to passe, this thyng onely is a remedy and helpe.

Phædriam intromittamus comessatũ. Let vs haue in Phedria to make good chere with vs. Comessor, aris, satus, sum, sari depon. is proprelie that we saye in englysche, to bankette after suppar, or to make riere suppars.

Suetonius in domitiano. Conuiuabatur frequenter & large, sed pene raptim, certe non vltra solis occasum, nec vt postea comessaretur, He toke repastes and feasted both often and also eate muche at ones, and yet in maner neuer but by snatches, and of truethe neuer longer than till the soonne went downe, nor neuer to bankette, nor to haue anye riere suppar after. Plau. in rudente. Verum si voletis plausum fabulæ huic clarum dare, co-

messatum

meſſatum omnes venitote ad me ad annos ſedecim, But and if you will clappe your handes together, that it ſounde loude in approuyng and allowyng this comedie, that we haue played, come euery one of you home, and bankette, or make good cheere for theſe ſixtene yeres. Liui. Li. x. De bel. Mace. repoꝛteth, that Demetrius, after that he had made a certaine ſupper to his compaignions, ſaied vnto them, Quin comeſſatum ad fratrẽ imus? Why go we not to my bꝛothers to bankette? And of comeſſari cometh a noune verball comeſſatio, deriued (as Feſtus Pom. witneſſeth) a vicis, quas gręci κώμας dicunt, that is of little ſtretes, Foꝛ in ſuch, men dwelled before that townes were builded, and there one would bidde an other to dꝛinkyng oꝛ banketyng foꝛ good neighbourhoode. Foꝛ of the greke noune κώμη is deriued a verbe κωμάζω to banket, and of κωμάζω is deriued comeſſor in latine, prima longa and with one m. Of comeſſor cometh comeſſatio foꝛ bankettyng, oꝛ makyng good chere after ſupper. Suet. in Vitel. Epulas trifariam ſemper, interdum quadrifariam diſpertiebat, in ientacula, prandia, cœnas, & comeſſationes. He diuided his meales into thꝛee euermoꝛe, and ſometymes into fower, that is to wete, bꝛeakefaſtes,

castes, diners, suppars, and riere suppars or bankettes, or colacions after supper.

Pamphilam cãtatum prouocemus, Let vs praie Pamphila to syng, Or, let vs call forth Pamphila to synge. For as I thinke Terence vseth here prouocare for euocare, to cal forth as prodire. i. exire, to goe foorth, and that is his most propre signification, and specially in this place of Terence. for he saide afore, Intromittamus Phedriam, Leat vs haue in Phedria, and now contrary to that, Prouocemus Pamphilam, Leat vs calle foorthe Pamphila. So Plaut. in Pseu. Herus si domi est tuus, quin prouocas? If thy maister bee at home, why dooest thou not calle hym foorth? Prouoco hath other significations, but they perteine not to this place.

Par pari referto, Dooe lyke for lyke.

Quando illud quod tu das amat, te amat, quando pro quoniam, Seeyng that he setteth store by that that you geue vnto hym, he loueth your selfe well.

Meruet sẽper, quem ipse nunc capit fructũ, ne quando iratus tu alio conferas, He will alwaies feare, least that fruite and profite, whiche hym selfe taketh and hath nowe, you beyng angry with him, vpon displeasure, will bestow an other waie.

Mihi isthuc non in mentem venerat, I re-

mem-

membred not so muche.

¶ In the second Scene.

¶ O Thais mea, ô meum suauium, quid agitur? O my deere Thais, O myne owne sweetyng, how is it with you?

Ecquid nos amas? Do you loue me ought? or, set you any store by me?

Eamus ad cœnam, quid stas? Goe we to suppar, wherabout stande you?

Vbi vis, non moror, Whan it pleaseth you, there is no leat in me.

Adibo atque adsimulabo quasi nunc exeam, I will goe to them, and make as thoughe I come foorth but now.

Iturus ne quopiam es? Are you aboute to goe any whyther?

Hunc vides? See you this man?

Quid stamus? cur non imus hinc? Wherabout stand we? why goe we not hens?

Quæso, vt liciat dare huic quæ volumus, I pray you, that we maie haue licence to geue vnto this man suche thynges as we woulde.

Pace tua, By your leaue.

Perpulchra, credo, dona, haud nostris similia, Verie goodly gyftes I am sure, not lyke nor to be compared vnto myne.

Res indicabit, The thyng shal shew it selfe.

Heus, iubete istos foras exire ocyus, Hogh syres, bydde those feloes there, come foorth

quickely

quickely.

Procede tu huc, Come thou forth here, and stande by me.

¶ Est ex Aethiopia vsq; hic, This felow is come as farre as from Aethiopia.

Vbi tu es? accede huc, Where art thou there? come hither.

Ita me dij ament honestus est, As god helpe me it is a goodly felow: or as we vse commonly to speake) as I shalbe saued: or, as I trust to be saued, it is a goodly felow.

Tacent, satis laudant, They say nothyng, in that they prayse it sufficiently. For holding a mans peace and saiyng nothynge, specially in a mans aduersary, is a certayne kynde of praisyng or grauntyng, whereof there goeth a prouerbe in latine, Qui tacet, consentire videtur, He that holdeth his peace, and sayeth nothyng, semeth to consent, that is to saie, semeth to thynke as the other partie sayed, and to be of the same mynde.

Fac periculum in literis, Proue him in learnyng. There is vnderstand, de eo.

¶ Fac periculum in palæstra, Proue hym in wrastlinge.

¶ Fac periculum in musicis, Proue hym in singyng and playyng on instrumentes.

Non sibi soli postulat te viuere, He doeth not desire you to bestow al your life on him a-

lone

alone.

Non postulat sua causa excludi cæteros, He desyreth not to haue all others shutte ous of dowres for his sake.

Neq; pugnas narrat, neq; cicatrices suas ostentat, He craketh not of the battailes that he hath beene in, nor maketh no bost in shewing the scarres of the woundes that he hath had.

Vbi molestum non erit, When it shall be no disease vnto you.

Vbi tu voles, When it shall be your will.

Vbi erit tibi tempus, When you shall haue tyme, or be at leasure.

Sat habet, si tum recipitur, He is contensted, if he maie than come into your house, or, he desyreth no more, but at suche tymes to be receiued into your house or compaignie.

Apparet seruum hunc esse domini pauperis, This felow semeth to be seruaunt to some poore man, or, to serue some poore man to his maister.

Nemo posset hunc perpeti, No man were hable longe to abyde or suffre this felow.

Sat scio, I know very well.

Te esse puto infra omnes infimos homines, I repute the to be the moste vyllaine of all villaynes.

Qui huic assentari animum induxeris, thou

couldest finde in thy hert to flatter suche a fe-
loe as this is. Vall. lib. 5 eleg. c. 66. sheweth
the difference betwene these three verbes, as-
sentor, adûlor, and blãdior. Assentari, is to
flatter any body, alwaymyng his sayinges, and
vpholdyng his yea, and his naie, or praysyng
hym to muche, otels many tymes otherwyse
than the trueth is, to the end to get some pro-
fite and auauntage therby, and it is properly
in wordes. And therefore this kynde of flat-
tery, called Assentatiõ, is not in any brute beast
but onely in man. Plaut. Extemplo, quasi
res cum ea esset mihi, cœpi assentari, mulier
quicquid dixerat idem ego dicebã, As none
as though I had had to dooe with hir, I be-
gan to south hir, and to holde vp hir yea, and
hir naie, and what so euer she sayde, I said the
same. Idẽ, Assentandũ est quicquid hic mẽ-
tibitur, What so euer lie this felowe shall
make, we must south or vphold it, and saie as
he doeth. Terence selfe in the second scene of
the seconde acte of this same commedie, doeth
best of all declare the nature of this verbe as-
sentor, aris: where Gnato saieth thus: Hos
consector, hisce ego nõ paro me vt rideãt,
sed his vltro arrideo, & eorũ ingenia admi-
ror simul, quicquid dicunt, laudo, id rursũ
si negãt, laudo id quoq; Negat quis, nego:
ait, aio. Postremo imperaui egomet mihi

omnia

omnia assentari, is quæstus nunc est multo vberrimus, Suche men doce I folowe at the taile, or at the hard heeles, or the elbow (for that is consectari) and amonge suche persons I doce not so faction my selfe, that they maye laugh at me, but contrary wyse, what so euer they saie or doce, I shewe theim a mery countenaunce of myne owne selfe, and also make a great meruailyng at theyr high wittes. What so euer they saie, I commende it, that if they denie the same agayne, that also I commende: if a man saie naie, I saie naie also: if he saie yea, I saie yea to. And for a conclusion to be short, I maister & rule mine owne selfe, to vpholde his yea, and his naie, and to couth him and to saie as he saieth in all maner thynges, for that is the nexte waie nowe a daies to get money enough. Adulari is to flatter an others man, in humblynge theim selues, and beynge seruisable about him, and to labour by such factions to wynne and geat his fauour, whether it be by voice and woordes, or els by gesture of the bodie, or by any other waie and meane what so euer it be. Nonius Marcellus saieth thus: Adulatio est proprie canũ blãdimentũ, quod ad homines consuetudine translatum est, Adulation proprely signifieth the faunyng and leaping of dogges vpon their maisters, from whiche proprietie by translatiõ

it is applied to men onely by vse of speakyng, & not by the proper signification of the word. Some grammarians fourme adûlor, of the worde aula, which is latine for a princis court (where suche flattry is verye much vsed) by chaungyng the diphthong au, into u long, takyng that etimologie out of Ouid, where he saieth, Agmen adulantũ media procedit ab aula. But Valla holdeth with theim, that deriue adûlor, out of the greke woorde δῶλος which is seruus. For that (as all agree) adulari is a seruyle thyng, and is onely in suche as can abide to be subiecte and bonde to an other bodie, and not in honest men.

Where note, that adûlor is a verbe deponent, and gouerneth a datiue case. Valer. Maxi. Diogenes Syracusis, cum olera ei lauanti Aristippus dixisset: Si Dionysio adulari velles, ista nõ esses, Imò inquit, si tu ista esse velles, Dionysio nõ adulareris, Diogenes in the citie of Sarragous (whan that Aristippus had saied vnto him, as he was washyng herbes for a salette, these woordes, If thou woldest seeke fauour of Dionysius the tyranne and flatter hym, thou shouldest not eate suche meat as that) he answered and sayde agayne: Nay if thou wouldest eate suche meate as this, thou shouldest not neede to flatter Dionysius. Quint. Transeo oblatã nolenti mu-

nerum

nerum vacationē, & blandius quàm militię disciplina postulet, adulatū militi tribunum, I passe ouer, that he had offred vnto him libertee to be voide of all offices in the army, whan he wolde none of it, but refused it: and that the tribune laboured to wynne hym more gentilly then the law of armes, or the ordre of warfare requyred. Yet Cornelius Tacitus ioygned the same verbe deponent with an accusatiue, saiyng: Tigillinum, aut quem aliū adulatus est, He flattered Tigillinus, or some other man. There is also read Adûlo, as, aui, are, an actiue or transitiue, gouernyng an accusatiue case. Cic. li. 2. tusc. quest. where he trāslateth certaine verses out of a tragedy of the greke poet Eschil⁹, speking in the person of Prometheus of the egle, that fedde on his liuer: Tū iecore opimo farta, & satiata affatim, clangorē fundit vastū, et sublimē aduolans, pinnata cauda nostrū adûlat sanguinem, Than she beyng stuffed and satisfied euin at full, with as muche as she would eate of my fat liuer, gaue an horrible shreche, & taking hir flight high vp into the ayre, with hir forked and styffe feithered taile houered, playyng and dalyng at my bloudde. All be it, the Dictionaries take adûlat there, for lambit or bibit, as who shuld saie in englishe, She swerted hir lippes, lickyng & sucking vp my bloud.

And Cic.li.1.off.vsed the passiue of the same. Cauendum est, ne assentatoribus patefacia-mus aures, neue adulari nos sinamus, We muste beware that we open not our eares to flatterers, nor suffre our selues to be wonne or ouercommed with faunyng or humble behaui-oure of others towarde vs. For there Cices-ro doeth manifestly put a difference betwene assentation and adulation. The poete Lucre-tius vsed adulo, as, aui, as a verbe neutre ab-solutely, that is to saie, not ioygnyng any case with him in that verse: Lõge alio pacto gan-nitu vocis adulant. And Linacre in the place of Val. Mar. aboue cited, readeth thus, Dio-genes Syracusis, cũ olera ei lauanti Aristip-pus dixisset, Si Dionysio adulari velles, ista non esses: Imo inquit, si tu Dionysiũ nõ ad-ulares, illa non esses, But I finde not that lettre in any exemplary that I haue hytherto seen, but the commentaries read, Si Dionysio non adulares, that it be a verbe neutre, go-uernyng a datiue, where Oliuer° noteth, that many verbes be neutres in o, and deponentes in or and the same signification, as populo and populor, impertio & impertior, adulo and adulor. &c. Blãdiri belõgeth properly to touchyng and handlyng, and by vnproper v-syng it is by metaphore translated and refer-red to other partes of the body, yea and many tymes

times to the mind, exẽplorũ plena sunt oĩa.

Iam ne imus? Shall we goe now?

Hos prius introducam, & quę volo simul imperabo, I will first haue in these folkes, and geue in commaundement suche thynges as I would haue dooen.

Postea continuo exeo, That dwen, I will come forth by & by. For in suche maner speakynges as this, and Iam ne imus? afore, and Ego hinc abeo, next folowyng, with others lyke, where as the propertee of our englysshe tounge is to speake by the signe of the future tense, shall or wyll, the phrase of the latine tounge is to speake by the present tense.

Ego hinc abeo, I will be gone hens.

Quid tibi ego multa dicam? What shuld I make many wordes with the?

Domini similis es, suche maister, suche man. Some grammarians haue noted, that similis gouernyng a datiue case, betokeneth like in fauour, shape, fracture of body, or in apparayle: and similis with a genitiue after him, like of condicions, behauior, or qualities of the mindes onely, but that is no difference: for we rede in Cicero. Vt similia sunt, et oua ouorum, & apes apũ. Plaut. in Menech. Nec aqua aquæ, nec lac lacti (crede mihi) vsquàm similius, quàm hic tui est, túque huius. &c.

Quid rides? Wherat laughest thou?

Præcurre, vt sint domi parata omnia, Renne afore, that all thynges maie be readie at home.

Diligenter fac cures, See thou bestiere thy busilie.

Si Chremes huc forte venerit, ores vt maneat, If Chremes shall happily come hyther, desyre him to tarie.

Si id non commodum est, ores vt redeat, If he maie not conuenientlie so doe, pray hym to come agayne.

Si id non poterit, ad me adducito, If he maie not doe that neither, bryng him to me.

Domi adsitis facite, see that you kepe home, or, see that you kepe you within the house.

Vos me sequimini, Com you after me.

¶ In the thyrde Scene.

¶ Quanto magis magisq; cogito, The more and more that I caste in my mynde, or, bethinke me.

Dabit mihi magnum malum, He will doe me a great shrewde tourne.

Cum primum iussit me ad se accersi, whan he first cõmanded me to be sent for vnto him.

Quid tibi cum illa? s. est negotij vel rei, per eclipsin, What hast thou to doe with hir?

Ne noram quidem, In faieth I couide not haue tolde.

Vbi veni caussam vt ibi manerem repperit, Whan I was ones come, he founde an excuse

or occasion to make me tary there.

Ait rem seriam velle agere mecum, He saied he woulde commume with me of a sadde and weightie mattier.

Iam tũ erat suspitio dolo malo hæc fieri omnia, Euin verie thã I mistrusted alreadye, that all togither should be doen by fraude and collusion. Dolus (saieth Donate) à dolendo, that it maketh men sorie, whan they are beguiled, vel à dolendo, that is hurtyng or diminishing, for Δόλος in greeke, is læsio in latine, hurtyng in englishe, and thereof it is taken for all maner guyle and deceipte or trumperie. Doli vocabulo (saieth Nonius Mar.) nunc tantũ in malis vtimur, apud antiquos autẽ etiam in bonis rebus vtebantur: vnde adhuc dicimus, sine dolo malo, nimirũ quia solebat dici & bonus, and for his auctorite and example he citeth this place of Terence, so that dolus is all maner deceipt, and dolus malus is that, that we vse to saie in englishe, crafte and collusion. Read de dolo malo, in the thyrde boke of Cicer. de offic. where among other thynges he saieth thus. Nondum enim Aquilius collega & familiaris meus pertulerat de dolo malo formulas. In quibꝰ ipsis cũ ex eo quæreretur, quid esset dolus malus, respondebat, cum esset aliud simulatum, aliud actum: For my feloe in office and

familiare friende Aquilius had not yet made and eſtabliſhed the fourme of the wrytte of dolo malo. In whiche writte whan it was demaunded of him, what was dolus malus, he made aunſwere and ſaid, that dolus malus was, whan one thing was pretended and outwardely ſhewed, and an other thing doen and executed in deede.

Ipſe accumbere mecum, for accumbebat, He ſate harde by me at the table.

Mihi ſeſe dare, for dabat, He gaue attendance on me, to doe what I wolde haue him to doe.

Sermonem quærere. i. quærebat, He went about to finde communication. Sermonem .i. ſermonis materiam & cauſas.

Quàm pridem pater mihi & mater mortui eſſent. ſ. rogabat, He aſked me how longe agone my father and my mother died.

Sperat ſe id à me auellere, He hopeth to pull it away from me.

Hæc cur quæriter? Why ſhould he enquire ſuche thynges?

Ea ſi viuit, annos nata eſt ſedecim non maior, If ſhe be aliue, ſhe is ſixtene yeere olde, and no eldre.

Thais, ego quàm ſũ, maiuſcula eſt, Thais is ſome what eldre than I am.

Miſit orare vt venirem ſeriò, He ſent one to pray me to come for a ſadde & weighty matter.

Aut

Aut dicat quod vult, aut molestus non sict,
Either leat hym tell me, what he wolde haue,
ozels leat hym not trouble oz disquiete me.

Non hercle veniam tertio, In faieth I wil not come the thyzde tyme.

Hic quis est? Who is there?

Ego sum Chremes, It is I Chremes.

O capitulum lepidissimum, O little petite feate golpolle. All be it, it is the fygure Synecdoche, that is to saie parte of the whole, set foz the whole, capitulum foz hominem.

Rus eo, I goe into the countrey.

Apud nos hic mane dum redeat ipsa, Tarie here with vs vntyll she come hir selfe.

Nihil minus, No poincte so.

Si isthuc ita certum est tibi, If you be vtterly determined and appoincted on that.

Illuc transies, vbi illa est, Go thither, where she is.

¶ In the fourth Scene.

¶ Heri aliquot adolescentuli coimus, Yesterdaie three oz fowze younge men of vs meete together.

Chreream eirei præfecimus, we made Chrea the chiefe cappytayne and doer in that mattier. Here Terence spake of a promysse, that was made foz to meete together, and to make good cheere: so that in this place and meanyng, it might conuenientlye be englished

shed thus : we made Chream our stewarde and maister of the feast.

Locus, tempus constitutum est, The place and time was appointed.

Præterijt tempus, the tyme or houre is paste.

Quo in loco dictū est, parati nihil est, in the place that was named, is nothing ordeyned.

Neq; scio quid dicam, aut quid coniectem, And I can not tell what I maie saie, or what I maie conjecte and thynke.

Mihi hoc negotij cæteri dedere, illum vt quæram, The rest of the company haue put me to this labour, or hath assygned me this office to go seke him.

Visam si domi est, I will goe see if he be at home.

Quisnam hinc à Thaide exit? who cometh forthe from Thais house here? Quisnam for quis: It is called Parelcon, that is, whan a letter or a sillable is added, whiche maketh or helpeth nothyng to the sense.

Is est? an non est? Is it he, or is it not?

Quid hoc hominis? i. qui hic homo est? What maner of feloe is this? or what maner a feloe haue we here?

Qui hic ornatus est? what maner apparaile call you this?

Nequeo satis mirari, neq; conijcere, I can not leaue meruailyng, nor perfectly conject.

Libet

Libet ſciſcitari, I haue a phantaſi to enquire, or, I haue a great deſyre to aſke. Sciſcitor, aris. &c. is to aſke, to the ende for to know a thing, as the woyce ſelfe ſheweth, for it is deriued of ſcio. Percontari, properly is to aſke, to the ende to reproue a man, and to take hym in a trippe. Interrogare is alſo to aſke, to th'end to know: All be it, it is indifferently vſed for percontor, to appoſe a man (as we ſaie.)

¶ In the fifte Scene.

¶ Num quis hic eſt? Is there any body here?

Nemo homo eſt, There is no man. Here note that Homo is elegantly ſometymes ioyned with nemo, not withſtandyng, that nemo is the ſame, that nullus homo, read examples in Hadr. de ſerm. la.

Iam ne erumpere hoc mihi licet gaudium? Maie I now out with this my ioie and gladneſſe?

Proh Iupiter, O Ioyde.

Nunc eſt, interfici cum perpeti me poſſũ, ne hoc gaudiũ contaminet vita ægritudine aliqua, Now at this preſent tyme ſo it is, that I could be content to die, that life might not hereafter diſteine this gladneſſe that I am in, by any miſfortune, diſpleaſure or ſorow.

Ab eo gratiam hanc inibo, I will geat, or haue that thanke of him.

Quid eſt quod ſic geſtis? what is the mattier that

that you leape and skyppe so? or that you fet suche gambaudes? Gestire (saieth Donat) is to notifie what the mynde thynketh or desyreth by the mouyng and gesture of the bodie. And it is manifest (saieth he) that it is by translation taken of the propertee of bzute beastes, and referred to man. And it maie be referred as well to sozowe as to gladnesse, or to any other affectionate appetite or passion of the mynde.

Quid sibi hic vestitus quærit? What meaneth this apparayle?

Quid est, quod lætus sis? what is the matter why thou shouldest be so gladde?

Quid me aspectas? why standest thou gasing vpon me? or, what starest thou vpon me?

O festus dies, O a high and a mery daie.

Amice salue, Good feloe god saue you, or, O louyng friende god rest you mery.

Nemo est, quem ego magis nunc cuperem videre, quàm te, There is no man lyuynge, whom I woulde moze gladly see now at this present tyme than the.

Narra isthuc quæso, quid siet, I pray the tell what the mattier is. siet for sit, per epẽthesin. Epenthesis is whan a letter or a syllable is added in the middes of a woozde.

Imò, ego te obsecro, vt audias, Naie maysie, I praie you, that ye will here it.

Noſtin' hanc, quam amat frater? Doe you not know hir here, that my brother is in loue withall.

Elegans ſpectator formarum, Verie well skilled or ſeene in fayre women, or, a deintie feloe in choſyng of fayre women. For ſo doth Donatus expoune it.

Quid multa verba? ſ. loquar. What, ſhoulde I make many wordes?

Forte fortuna domi erat, As happe was, he was at home. Hęc fors (ſaith Nonius Mar.) ô fors, ab hac forte, is properly a chance, that ſodeinly and caſually falleth or happeneth at a tyme: and Fortuna is the goddeſſe ſelfe, that is, the fortune that euery perſon hath geuen vnto hym, that ſuche or ſuche thynges ſhall happen to hym, or goe from hym. Accius in Aſtyanacte: Itera in quibus partibus, nã'q audire volo, ſi eſt quem exopto, & quo captus modo, fortuna ne, an forte reperitur, tel ꝛ reherſe again in what parties, for I wold faine here, whether it be he, that I deſyre to ſee, or not, and how he was gotten, and whether he was found by fortune, orels by chance and caſualtie. Idem in Andro. Multi, quibus natura praua magis, quàm fors aut fortuna obfuit, Many, vnto whom the frowardneſſe of their naughtie nature hath dooen more harme, than hath either chaunce or fortune.

Lucil.

Lucil. in Saty. Cui parilem fortuna locũ, fa-
tũq; tulit foras, Vnto whō his foꝛtune gaue
lyke place and degree oꝛ state of liuynge, and
chaunce gaue destinie of death semblably and
answerably to the same. Ibid, Aut forte omni
no, aut fortuna vincere bello, either by blind
chaunce, oꝛ els by foꝛtune to geat the victoꝛie
in battaile. Many tymes fors fortuna, and
forte fortuna, aꝛ ioygned together by subuni-
on, as saieth Donat in the thyꝛd Scene of the
thyꝛd act of Hecyra: and than it betokeneth
bone aduenture, oꝛ sodeine good chaunce and
good foꝛtune. Teren. in. Phor. O fortuna, O
fors fortuna, quantis cōmoditatibus Anti-
phoni hunc oneraſtis diem? Oh foꝛtune, oh
most good foꝛtune, with how many commo-
diters and good chaunces haste thou replenys-
shed this daie vnto Antipho? Vbi Donat.
Fortuna dicta est in certa res, fors fortuna
euentus fortunę bonus. Fortuna is called a
thynge vncertaine, Fors fortuna, is a good
chaunce and ende of that thyng that was vn-
certayne. And againe in the same place fortu-
na, and fors fortuna be two diuers thynges:
Foꝛ fors fortuna is the goddesse, whom they
serue that liue hauing no occupacion, whereby
to get theyꝛ lyuyng: whose temple was on the
farsyde of Tiberis: so that fortuna, is vn-
certayne, and fors fortuna is in good chance.

And

And thereof forte fortuna, sometyme as a noune, and sometyme as an aduerbe, is that that we saie in englishe, in a good houre: or as good happe was.

Submonuit me Parmeno, Parmeno put me in mynde by a by woorde.

Tacitus, citius audies, Holding your peace, you shall here it the sooner.

Vt vestem cum eo mutem, That I should chaunge garmentes with him.

Quid ex ea re capies commodi? What benefyte shalt thou geat by that thyng?

Num parua caussa, aut parua ratio est? Is that a small cause or a small consideracion?

Mihi, ne abscedam, Imperat, He charged me, not to goe awaie.

Ego ad cœnam hinc eo, I goe henkforth to supper.

In conclaui cedet, He sitteth in the perlour.

Iouem Danaæ misisse aiunt quondam in gremium imbrem aureum, They saie that Iupiter did on a tyme leat fall into the lappe of Danae a shower of droppes of golde.

Impendio magis animus gaudebat mihi, My hert was meruailous ioyfull & glad still more and more. Impendiò aduerbium intẽdendi, is as much as impensè, valde, apprime, greatly, or veraie muche: and it is commonly ioygned with the comparatiue degree.

Aul. Gel. li. 1, ca. 2. Erat ibidem nobiscum simul adolescens, philosophiæ sectator: disciplinę, vt ipse dicebat, stoicæ, sed loquacior impendiò, & promptior, There was in the same place together in compaignie with vs a younge man, student in philosophie, and (as he saied him selfe) of the secte of the stoikes, but very talkatiue, too too full of woordes, and meruaylous ready therto. And therfore it is read elegantly ioygned with magis. Cic. Atti. At ille impēdiò magis odit senatum, But he too too muche hateth the senatours, or the nobles of the citee. And also with minus. Plau. in Aulul. Atq; ille minus minusq; impendiò curare, minusq; me impertire honoribus, But he set by me still lesse and lesse by a great waie, and did me lesse honour, or shewed me lesse courtesie. whan it is put without magis, it is indifferently ioygned with the positiue degree, orels with the comparatiue, as impendiò verbosus, Very full of woordes, or impendio verbosior.

Ego homuncio hoc non facerem? Shuld I a feloe of no reputacion not dooe that?

Ego illud feci, ac lubens, I did that same, and that with all my hert.

Dum hæc mecum reputo, While I cast or recounted these thynges in my mynde. Putamus instantia, reputamus præterita, Donat.

Accer-

Accerſitur lauatum virgo, The mayden was called to goe and waſſhe hir.

Sto, expectans ſi quid mihi imperent, I ſtode ſtill, and loked whether they wolde bidde me dooe any thyng.

Cape flabellum, & ventulum facito, Take a flabell, and make a litle wynd. Flabellum, a diminutiue of flabrum, as labellum of labrū. Foras ſimul omnes proruunt ſe, they ruſhed out of the dooꝛes all together in a cluſter. Abeunt lauatum, They went to waſſhe theim.

Perſtrepunt, ita vt fit, domini vbi abſunt, They made a rumblyng in euery coꝛner, that all the houſe was to litle foꝛ theim, as commonly it chaunceth, whan the maiſter oꝛ dame is out of the waie.

Interea ſomnus virginem opprimit, In the meane while ſlepe toke the mayden, oꝛ the mayden felt in ſlepe.

Peſſulum oſtio obdo, I ſparred oꝛ bolted the dooꝛe. Peſſulus, li, lo, i. paruus pes, a diminutiue of the noune pes, and it is a bolt oꝛ ſome lyke inſtrumente, with whiche the dooꝛes be ſhut faſt in the inſyde. Apulei⁹. Subdita claui peſſulos reduco, I put the keie into the hole, and pulled backe the bolt. Plaut. in Aul. Occlude fores ambobus peſſulis, iam ego hic adero, Shutte faſte the dooꝛe with bothe the boltes, I will be here agayne by and by.

An ego occasionem mihi ostentatam, tam breuẽ, tam optatam, tam insperatam amitterem? Should I haue let goe suche opportunitee and occasion, beeyng offred me so shorte of tyme and respyte, so greatly desyred, so sodeyne and nothyng loked for?

Sanè hercle vt dicis, in good south as you sai.

Interim de symbolis quid actum est, in the meane season what is dooen with our banket money. Symbolum, li, lo, of the neutre gender, is the money that dyuers persons laie together, as in a common purse, to make good there withall, and suche banquettes are called collations, à collatum, tu, that is of laiyng together euery one his portion.

Perlongè est, sed tantò ocyus properemus, It is veraie furre hens, but leat vs make so muche the more spede.

Domo exulo, I am banished from our house, as who should saie, I dare not goe thither, nor come there.

Metuo fratrem ne intus sit, I feare my brother, least he be within.

Metuo patrem ne rure redierit, I feare my father, least he be come out of the countrey againe. Where note, that the accusatiue, fratrem & patrem, be set for the nominatiues, by the figure of Antiptôsis.

Eamus ad me, ibi proximũ est vbi mutes. s. vestem,

veſtem, Go we home to my houſe, there is the nigheſt place where you maie chaunge you.

Conſilium volo capere vnà tecum, I will take counſayle with you, and ſee what is beſt to be dooen.

¶ Out of the fourth act, In the fyrſt ſcene.

¶ Timeo, ne quam ille hodie turbam faciat, I feare leaſt that feloe will make ſome buſyneſſe and trouble to daie.

Id faciebat retinendi illius cauſſa, That he did for to kepe that other man there.

Ad eam rem tempus non erat, There was no tyme for that.

Heus puer Pamphilã accerſe, Hough thou ladde goe call Pamphila.

Minime gentiũ, No in no wiſe in the worlde. Minime gentiũ (ſaith Feſtus) dicebant veteres pro eo quod eſt omnium gentiũ iudicio minime eſſe faciendũ, the latine men of olde tyme did vſe and take theſe wooꝛdes, minime gentium, as who ſhould ſaie thus, a thynge as all the people in the worlde woulde iudge in no maner wiſe to be dooen. So that minime gentiũ (as teſtifieth Valla in anno. contra Rau.) is taken for minime, ¶ gentiũ is a voice either emphaticos, oꝛels as an expletiue added feſtiuitatis gratia, to theſe aduerbes that folow, minime. Terẽ. in Adel. Get.

Quapropter quoquo pacto cœlato op' eſt. Soſtrat. Ah minime gentiũ non faciã, Get. Wherfore in any wyſe it is expedient, that it be kepte ſecrete. Soſtrat. Tuſhe naie in no wiſe, I will not ſo doe. Quò. Plaut. in Rud. Non hercle quò hinc nunc gentiũ aufugiam, ſcio, By my trueth I wot not whyther in the woꝛlde to go now from hens. Quando. Plaut. in Amph. Amph. Quis te miſit furcifer? Sos. qui me rogat? Amphitruo. Quãdo gentium? Amph. Who ſent the knaue? Sos. Who ſaith who? Amph. Whan? Longè. Cic. Atti. lib. 6. Nõ quo me aliquid iuuare poſſes. quippe res eſt in manibus, tu autẽ abes longè gentium, Not that you could doe me any helpe. Foꝛ the matter is already in hand, and you are diſtant a geeat waie from me. Idẽ P. Cornif. li. 12. epi. fa. Oppreſſa omnia ſũt, nec habẽt ducẽ boni, noſtriq; τυραννοκτόνοι longè gentium abſunt, All thinges are putte downe by oppꝛeſſion, and the good and honeſt men haue no man to be theyꝛ capitain, foꝛ that leoly keloes of ours that vſed to kill vp tyꝛannes, be farre out of the waie. And alſo with theſe aduerbes nuſquàm, vnde, vndecũq; vbinã, vbiuis, vbîque, vbi, with all other theiꝛ compounes, as ſicubi. &c. Where note, that with theſe laſte reherſed, is read ioygned not onely gentium, but alſo terrarum, and locorum

rum, and with vbi is also toygned sometymes the voice of the genitiue singular, loci, per subunionem. Plau. in Cap. Propemodũ vbi loci tuæ fortunæ sũt facile intelligis, thou perceiuest verie well in maner, in what case or state thou and all that euer thou hast doeth stande. Idẽ in Mer. Nam si isthuc ius est senecta ętate scortari senes, vbi loci res sũma nostra publica? For if this be leefull that old folkes in their olde age maie vse the compaygnie of harlots, then where is our great high commune weale become? And in all these the compoundes signifie no more thã the simples. vbi primũ poterit, se illĩc subducet, sat scio, As soone as he maie possibly, he wyll pryuyly steale awaie from thense, I know very well.

¶ In the second Scene.

¶ Dum rus eo, As I was goyng into the countrey.

Vbi quid in animo est molestiæ, whan there is any gricke in the hert, or whan there is any grutche in the stomacke.

Cœpi mecum, inter vias, aliam rem ex alia cogitare, By the waie as I went I beganne to caste in my mynde, and to remembre one thyng of an other.

Dum hæc reputo, prętereo imprudens villã, while I recounted those thynges in my mind, I was gone past my house in the countrey.

Villa properly is a ferme house, or a manour house, or any other house made and set without the citee to dwell in, and to haue husbandrie occupied. deriued (as Marro. Li. 1. de re rust. cap. 2. saieth) a vehendo of cariyng: for that the housband man carryeth in thyther suche fruites as come out of the grounde: and semblablie carieth theim out agayne, whan thy must be solde. In villa, moste commonly are two partes, the one that the fermer or hynde, or what so euer person els, occupiyng the housbandrie, belongyng vnto the same, dwelleth in, and there maketh or kepeth all maner instrumentes appertaynyng to his husbandrie, as corne, cartes, pokes for oxen. &c. and that was called by the latine men of olde tyme Villa rustica. The other parte is that whiche the lorde or owner reserueth and kepeth for him selfe to dwell in for his pleasure, and that was called Villa vrbana, because it was in all poinctes as goodly and as well appointed as becommed a house standynge within the citee to bee, and was more pleasauntly builded, and more goodly decked, and better furnished with al implementes of housholde, and kept more nete and cleane than for a house of the countrey. Varro li. 1. de re rust. Fructuosior certe fundus est propter ædificia, si potius ad antiquorum diligentiam, q̃

ad horũ luxuriam dirigas ædificationem. Illi enim ad fructuum rationem faciebant, hi ad libidines indomitas. Itaq; illorum villæ rusticę erant maiores quàm vrbanæ, quæ nunc sunt plęræq;, Of a verie certayntee a mans grounde is the moze fruitefull and pzofitable foz the houslyng that is builded vpon it, if a man ozdze and facion the buildyng and frampnge and settynge vp of it after the dilygent facion of men of olde tyme, rather than after the pzodigall excessiue and ouer sumptuous facion of men that are now adaies. Foz the saied men of olde tyme made theyz buildynges in the countrey, as was moste conuesnient foz the fruites of the grounde to be receiued there into: and now a daies they build foz pleasure, that is neuer ruled by any reason, noz neuer satisfied: Therfoze theyz villæ rusticæ were bigger and larger than many villæ vrbanæ that are nowe adaies.

Longè iam abieram, I was already gone beyonde it a great way.

Cum sensi, tedeo rursum, Whan I perceiued it, I came backe agayne.

Vbi veni ad diuerticulum, constiti, whan I came to the place where the waie tourneth in, I stode still.

Occœpi mecum cogitare, I beganne to thynke in my mynde.

Biduum hic manendum eſt, I muſt abyde here by the ſpace of two daies.

Quid tum poſtea? What than?

Si non tangendi copia eſt, eho ne videndi quidem erit? If I maie not haue leaue to touche it, what ſhall I not be ſuffred to lowe vpon it neither?

Si illud non licet, ſaltē hoc licebit, If I may not doe that, yet at leaſt waie, this maie I do.

Timida ſubitò egreditur Pythias, Pythias beyng in feare, cometh foorth haſtily.

¶ In the thyrde Scene.

¶ Vbi ego illum ſceleroſum, atq; impiū inueniam? Where maie I finde that vngracious and wicked feloe?

Ludificatus eſt virginem, He beguyled the mayden.

Veſtem omnem miſere diſcidit, He all to cutte hir cote, that pitie it was to ſee.

Ipſā capillo cōſcidit, He toze hir by the heer.

¶ Vt ego vnguibus illi in oculos inuolem, Oh how I would flee on hym with my nayles, and ſcratche out his eies.

Neſcio quid abſēte nobis turbatū eſt domi, There hath bene ſome buſineſſe oz trouble, oz there hath bene ſome ſhrewde tourne doen at home, what ſo euer it is, while I haue been awaie foorth. Here is (ſaieth Donat) eyther abſente ſet foz a prepoſitiō, gouernyng an ablatiue

latiue case, as whan it is saied coram nobis, coram amicis. &c. ozels (which I moze allow, and thynke better saied) the figure archaismus, that is imitacion of speakyng of the old time. Foz the antiquitee vsed absente nobis, foz absẽte me, oz, absẽtibus nobis. Plau. in Amph. Si in actione hanc absente nobis inuenerit puer, If the boye founde and toke hir with the maner in the deede doyng, whyle I was awaie. And likewise Præsente nobis, foz prẽsentib⁹ nobis. Plau. in Am. Nec nobis præsente aliquis nisi seruus Aphricanus adest, Neither any man, but the seruaunte that came out of Aphzique was here, whyle I was pzesent. Ibidem. Nec nobis præsente quisquam aliquis ausi sunt, And while I was pzesent, thei durst not, not any one of theym all. Pom. Qui apud forum præsẽte testibus mihi vendidit, Which solde it vnto me openly in the strete befoze witnesse. Idem. Sine ergo isthuc, præsente amicis inter cœnã, Let this alone now, we will speake moze of it in the suppar tyme, when our frendes be pzesent. Varro in Marcellũ ex Donato, Id præsente legatis omnibus, exercitu pronunciat, he spake that openly in the host all the ambassadours beyng there pzesent.

Quid festinas, aut quem quæris? Why hyest thou so fast, oz, whom seekest thou foz?

Abi

Abi hinc quo dignus es, cum donis tuis tã lepidis, Ill spede, or ill lucke take you for me with your giftes beyng so goodly and propre.

Quid isthuc est rei? What is the mattier?

Rogas me? Dooest thou aske me?

Quas turbas dedit? what trouble, or what arate hath he made?

Virginẽ vitiauit, he hath defloured a maidẽ.

Temulentus es, Thou art drunken.

Vtinam sic sint, qui mihi male volũt, wold god that mine euill willers were in that case.

Quidnam isthuc monstri fuit? what a monstre was that? what monstrum is, it is shewed afore.

Ego illum nescio qui fuerit, I know him not what he was.

Hoc quod fecit res ipsa indicat, this that he hath doen, the thyng selfe doeth playnly shew.

Ille bonus vir nusqnã apparet, That honest man can not be seene.

Suspicor aliquid domo abeuntem abstulisse, I mistrust that he stole & toke awaie somewhat, whan he went out of the house.

Nequeo mirari satis, quo ille abire ignau⁹ possit longius, nisi si domum fortè ad nos redierit, I can not meruayle enough whither that lasshe coulde goe farre, excepte it peraduenture he be gone home agayne to our house

Vise amâbo num ibi sit, go se as euer I shall

loue

loue you, or as euer I shall doo you good turne, whether he be there. Amâbo, is after some an aduerbe of exhortyng, or after some other an interiection of flattryng and louyng, and it is the same that we saie in englyshe, as euer I shal do you good turne, or plesure, or as euer I shall loue you. Plaut. Noli amâbo Amphitruo irasci Sosiæ caussa mea, as euer I shall loue you Amphitruo, bee not angrie with Sosia, for my sake. And it is indifferently referred to one singular, or els to many. Idem in Truc. Properate, mensam afferte amâbo, Hie at ones and bring the table I pray you. Oratours vse in the same signification also amâbo te, & amamè. Cic. Cassio, Et amâbo te, cum dabis posthac aliquid domũ literarum, mei memineris, And as euer I shall loue you, whan you shall from henceforth sende any letters home, remembre me. Id. Attic. Amâbo te, incũbe in eam rem, et ad me scribe, As euer I shall owe you my hertie loue, sticke well to that mattier, and wryte vnto me. Eidem, Amamè, non libenter vidi, sed modo succenset, modo gratias agit: As euer you maie truste or loue me, I saw it not gladly, but somewhile he is angrie, and somewhile he geueth thankes. See more examples in Hadrian, de ser. lati. Linacre saieth, that amâbo and amâbote, is Enallage, that is a

verbe,

verbe, (saieth he) or a whole sense for an adverbe. For enallage is, when one part of speache is put for an other. And amâbo hath not the seconde syllable short, as Calepine & Thesaurus lin.lat. and others wolde haue it, setting acutum accentum in prima, but longe, as Cat. Amâbo mea dulcis. Ipsiphilla. Martial.li.8. Dic verum mihi Marce dic amâbo. Sidonius ad Feli. Dic dic quod peto magne dic amâbo, That no man be deceiued in accentyng that woorde.

Tam infandum facinus ne audiui quidē, So abhominable a dede I haue neuer heard of.

Pol ego amatores audieram esse mulierū eos maximos, In deede I had heard say that they wer the greatteste louers of womē that be.

Illum aliquo cōclusissem, I woulde haue shutte him vp fast in some corner.

¶ In the fourth Scene.

¶ Exi foras sceleste. Come forth thou naughtipacke.

At etiam restitas? what doorst thou stoppe and draw bacbe still?

Prodi fugitiue, Come forth thou rennaway.

Illud vide os vt sibi distorsit carnifex. i. sceleste? See ponde how the slouen knaue maketh a wrie mouthe?

Quid huc reditio est? Wherfore arte thou come hither againe?

Si paululum cessasse, domi non offendissem, If I had taried a little longer, I should not haue founde him at home.

Iam ornabat fugam, He was euen about to renne awaie.

Habes ne hominem amâbo? Haue you gotten the seloe I pray you?

Hunc oculis suis nostrum nunquam quisquam vidit, Not one of vs euer set his eie on this seloe.

An tu hũc credidisti esse, obsecro? Did you thinke that it had been this man I pray you?

Ne cõparandus hic quidem ad illum est, Naie this seloe is not to be compared with hym, or this seloe is not to be likened to hym.

Ille erat honesta facie & liberali, He had a goodly and a well fauoured face, or, he was bothe faire and well fauoured. For that signifieth liberalis, sometyme ioygned with facies, as here, or with forma. Terent. in Andr. Et quia erat forma prẽter cẽteras honesta ac liberali, accedo ad pedissequas, rogo quę sit, And because she was more goodly, and more fayre and beautifull, than any of the others, I came vnto the maydens, that awaited on hir, and enquyred what she was.

Ita visus est dudum, So he semed erewhyle.

Varia veste exornatus fuit, he was trimmed in gaie apparail, Varia, id est, multiformi et

verſicolori.

Nunc tibi videtur fœdus, Now you thinke hym foule and yll fauoured. Fœdum is that that is foule, ill fauoured, and lotheſome to loke on.

Tace obſecro, Holde thy peace I praie the.

Quaſi vero paulum interſiet, for interſit, per epentheſin, As who ſaieth, there was but ſmall difference betwene theim.

Ad nos deductus hodie eſt adoleſcentulus, quem tu vero videre velles, There was brought home to our houſe to daie, ſuche a younge man as a man wolde be glad to ſee, or ſuche a younge man as a man woulde be the better in his hert to loke on.

Hic eſt vetus, vietus, veternoſus ſenex, colore muſtelino, This is an olde ruſtie thiefe, and rotten and weake, vnluſtie, and all to riueled, and as tawny coloured as a weſell. Vetus is old. Plaut. in Amphitr. Veterẽ & antiquam rem, nouam ad vos proferam, I wil ſhew you an olde and antique thyng, burniſhed and made newe agayne, or I will ſhewe you a newe thynge made of an olde and antique thynge. And ſometyme (as witneſſeth Donatus in this place of Terence) Vetus is referred to rebukyng, and reprouyng. Terentius in prologo Andriæ, Qui maleuoli veteris poetæ maledictis reſpondeat, How

he maie make aunſwere to the raillyng of that old ruſtie poete his aduerſarie. Idem in prologo Heautont. Tum quòd maleuolus vetus poeta dictitat repentè ad ſtudiũ hũc ſe applicaſſe muſicum. i. muſarũ, hoc eſt bonarum literarum, And further where as the enuiouſe olde naughtie poete allegeth, that this man ſodeynly applied him ſelfe to the ſtudie of good letters. Idẽ in prologo Phorm. Poſtquàm poeta vetus, poetam non poteſt retrahere a ſtudio. &c. Now that the naughtie rotten poete can not withdraw this poete Terence from ſtudie. Viêtus Donate expouneth mollis, flaccidusque, & flexibilis corpore, Weake, and lanke, and limer of bodie. Viêtus, (ſaieth Feſt. Pomp.) dicitur languidus, ſine vi, & naturalibus priuatus viribus. Weake fainte or wearyſhe, drouppyng without any ſtrength, or lackyng naturall ſtrengthe. Cicero de ſenectu. Sed tamen neceſſe fuit eſſe aliquod extremum, & tanquàm in arborum baccis, terræq; frugibus maturitate tempeſtiua, quaſi viêtum & caducum, quod ferendum eſt molliter ſapienti, But yet it could not be choſen, but that there ſhoulde bee ſome terme and ende, and (lyke as in the beries of trees, and in the corne growynge on the grounde, at what time they be thorroughe rype) as who ſhoulde ſaie

faintneſſe, wekeneſſe, and failyng in ſtrength, and to be ready to fall & to decaie in ſtrength, and beyng moztall, whiche a wyſe man ought to take paciently, gentilly, and mekely. So that viêtum is weake, limer, faint, and without any ſtrength: and therof cometh vimina and vimenta, oſeours, that is the limer twigges of willowes, that the tunnelours oz coupars occupie aboute theyz houpes, with whiche they bynde theyz tubbes oz barrelles. And viêre is to bynde tubbes oz barrelles, oz other veſſels with ſuche twygges. And viêtor is the coupar that dooeth make and bynde theim. Veternoſus pzoperly is he, that hath the diſeaſe, which is called in latine veternus, in greke ληθαργὸσ, of Auicen and phiſicions ſubetum oz ſubetiũ, that is a diſeaſe ingendzyng in the body continual deſyze of ſleping, by reaſon of to muche reſt idleneſſe and eaſe, otherwyſe called ſluggardie oz ſlouthfulneſſe. Whiche diſeaſe becauſe it is moſte communely in aged perſones, therfoze veternoſus is muche taken and vſed foz hym that is diſeaſed with ſlepineſſe, oz (as thei ſay) dzouſineſſe, ſo that he hath no luſt to beſtiere hym, but rather to ſitte ſtill as oppzeſſed with continuall ſlumbzyng and ſleepe. Foz veternus is taken foz vnmeſurable & ouermuche ſlepe. Plin. lib. 8. natur. hiſtor. ſpeakinge of beares.

Primiz

Primis diebus bis ſeptenis tam graui ſõno vrſi præmũtur, vt ne vulneribus quidẽ excitari queant, tunc mirum in modum in veterno pingueſcunt, The fyrſt foureteen daies beares be oppreſſed with ſo heauie ſleape, that they can not be wakened and made to aryſe, thoughe a man wounde them right ſore. And than they waxe wonderfull fatte in that longe and continuall ſleape. Cato taketh Veternoſum for one hauyng the hydropſie, where he ſayth: Veternoſus quamplurimum bibit, tam maxime ſitit, He that hath the hydropſy, the more he drinketh, the more thyrſtie he is. Senex (in this place of Terence) is taken for rugoſus, withered and riueled.

Quæ hæc eſt fabula? What a tale, or layeyng haue we here?

Eo me redigis, vt quid ægerim egomet neſciam, thou bryngeſt me to that poynete, that I can not tell mine owne ſelfe, what I haue dooen.

Veniſtin' hodie ad nos? Cameſt thou to our houſe to day?

At ille alter venit annos natus ſedecim, But that other came beyng of the age of ſixteen yeres.

Agédum hoc mihi expedi, Come of, tell me this at ones.

Iſtam, quam habes, vnde habes veſtem?

This garment that thou haste on thee, where gotteſt thou it? or, how cameſt thou by it?

Quam dudum? Howe longe agone? or, how littell while agone?

Qui cum? with whome?

Noras ne eum prius? Diddeſt thou know him before?

Vnde igitur fratrem meum eſſe ſciebas? Wherby than kneweſt thou, that he was my brother?

Is dedit hãc veſtẽ mihi, he gaue me this cote.

Vnà ambo abierunt foras, they went fooꝛth of dooꝛes bothe together.

Iam ſatis credis me nihil mentitum? dwe you now beleue well, that I made no lie?

Certum eſt virginem vitiatam eſſe, Certayne it is, and out of peraduenture, that the mayden is defloured, or hath loſt hir virginitee, or as we ſay in an engliſſhe pꝛouerbe, ſhe hath caught a clappe.

Credis huic quod dicat? Dooeſt thou beleue ſuche a one as this is, what he ſaieth?

Quid iſti credam? what ſhould I beleue this peuiſſhe felow? Foꝛ iſte moſte times betokeneth and impoꝛteth a certayne contempt.

Res ipſa indicat, The mattier ſelfe ſheweth playnely.

Concede iſthuc paululum, go a littel that way. But here, come a littell neere hyther to me.

me. For isthuc here, is taken for huc.

Dic dum hoc rursum, Tell me this yet ones agayne.

Iuppiter magne, ô scelestum, atque audacem hominem, good lorde, oh what a naughtie or vngracious and bolde feloe is that?

Væ mihi, etiam nunc non credis indignis nos esse irrisos modis? Alas, doest thou not yet beleue, that we haue ben deluded and scorned shamefully and in vngoodly maner?

Mirum ni tu credas, quod iste dicat, It is meruayle, but you do beleue that this peuishe feloe sayeth.

Possum ne hodie ex te exculpere verum? Shall I not be able to get out the trueth of the, ere I go? Exculpere properly is to graue out, or to kerue, as a man kerueth an image, and per metaphoram, it is taken sometymes pro extorquere, to extorte or to geat out by violence or punishement, the trueth, or any thyng, that a man desyreth to know. Plaut. Quot illi blanditias, quid promisi boni, quot admoui fabricas, & quot fallacias in questione? vix exculpsi vt dicerem? with what faire woordes did I handle him, what fayre and goodly promysses didde I make vnto him, how many wily imaginacions, and howe many subtiltees, wherwith to beguile him, dyd I set and lay vnto him, in examinyng hym?

and yet I coulde vneth geat out of him to tell it, for any thyng I could doe vnto him. Fabrica, properly is a forge or frame of a carpenter, or other woorkeman, of Fabricor, aris, to frame, and per metaphoram, to inuent, or to imagine, and therof fabricas, here is taken for fallacias, and those twoo woordes signifie one thynge, and the coniunction copulatiue &, commyng betweene them, is taken for id est.

Non potest sine malo fateri, video, He can not be made to confesse it without punishement, I see well.

Sequere hãc, Come after me this way here.

Modo ait, modo negat, Some whyle he sayeth yea, and some while nay.

I intrò, Goe thy waies in.

Honestè, quomodo hinc abeam nescio, I can not tell how to get, or how to depart hens with mine honestie.

Tu me hic nebulo ludificaberis? shalt thou mocke me here thou knaue? or, thou villayne, shalt thou scorne and make a laughyng stocke of me here?

Parmenonis tam scio esse hanc technam, quàm me viuere, I doe as well know, that this is the craftie imaginacion of Parmeno, as I know that I am aliue. τέχνη is a greke woorde, and properly signifieth any crafte, and by

by translation it is taken for craftie and subtill imaginations. Plau. in cap. Ego ęrumnatus, deartuatus sũ miser sceleſti hominis technis, qui me vt lubitũ eſt, ductauit dolis, I vnfortunate body am brought in miſerie, and in maner pulled in pieces thorough the craftineſſe and ſubtiltee of this naughtie ſeloe, whiche hath ledde me with his traynes and guiles euin as him liſted. Deartuare, properly is to cut or to hew in pieces one parte or membre from an other, as traitours bee, deartuari, whan they be quartered.

Inueniam hodie parem vbi referã, gratiam. ſ. illi, I will ere I ſlepe, finde ſome thing wherin to requite him.

Quid nunc faciendũ cenſes? what thinke you beſt to be dwen now?

Vtrum taceam, an ne prædicem? Whether ſhuld I kepe it ſecrete, orels vttre it?

Tu pol ſi ſapis, quod ſcis, neſcis, Verilie if you wyſe be, that that you know, you will not know.

Hac re et omni te turba euolues, et illi gratũ feceris, By this thyng doyng, thou ſhalt both rydde, winde, and quite thy ſelfe out of all trouble, and alſo dooe him great pleaſure.

Id modo dic, abiſſe Dorum, for abyſſe per ſyncopen, Saie thou nothyng but this, that Dorus is gone his waie hens.

Cum inde abeo, iam tum inceperat turba inter eos, Whan I came my waies from thens, they had alreadie begun to be at strife, and to make businesse, or to quarell together.

Aufer aurum hoc, Haue awaie this gold.

Ego scibo ex hoc quid siet, I will know of this man here, what the mattier is.

¶ In the fifte Scene.

¶ Data verba mihi sunt, I am deceiued.

Vicit vinum quod bibi, The wine that I haue drunken, hath ouercomed me, as who shoulde saie I feele my selfe drunken.

Dum accubabã, videbar mihi pulchrè sobrius, All the whyle that I sate at the table, me thought I was very sobre, and in veraie good tempre. Pulchre. i. valde, oppido, nimis admodum.

Postquàm surrexi, nec pes, neque mens satis suum officiũ facit, Now that I am vp, neither my feete, nor my witte serueth me verie well.

Vah quantô nunc formosior videre mihi, quamdudum? Oh how muche fayrer seeme you to me now, than you did while ere?

Verbum hercle hoc verum est, Certes this is a true saiyng.

An abiit iam? Is he gone already?

Lites sunt inter eos maxime, There is ver-

rie

rie great ſtrife and debate betwene them, Or, thei be at great woordes together. For that ſignifieth properly lites, ſtriuynge in woordes.

Abiens mihi innuit, Whan he went away, he becked on me.

Nonne id ſat erat? was not that enough?

Neſciebam id dicere illam, I knewe not that ſhe meaned that by hir ſaiyng, or by hir woordes that ſhe ſpake.

Intellexi minus, I vnderſtode it not.

Me extruſit foras, He thruſt me out of the doores.

Miror vbi ego huic anteuerterim, I meruayle in what place I gotte afore this man, that I ſawe him not.

¶ In the ſixte Scene.

¶ Credo illum iam affuturũ eſſe, I thynke verily, that he will be here anone.

Si illam digito attigerit vno, oculi illico effodientur, If he touche hir with one finger, his eies ſhalbe pulled out of his head immediately. Vno digito a prouerbe read in Chi. Eraſmi.

Ego illius ferre poſſũ ineptias, et magnifica verba, verba dum ſint, I can very well beare and ſuffre his fooliweneſſe and his royall high woordes, as longe as they be nothing but woordes.

Verum enim ſi ad rem cõferentur, vapulabit,

bit, But in faieth if they tourne to deedes, he shall abie, or, he shall smarte. Conferentur. i. transferentur, conuertentur. s. verba. And it is a proper and elegaunt maner of speakyng, saieth Donat: as if a man shoulde saie in latine. He began to dooe as he saied, he maie saie it properly in latine thus. Verba ad rem contulit. i. id quod verbis dixerat, re facere aggressus est.

Iamdudū adsum, I am here, and haue ben a good whyle. Dudum and iamdudum, betoken and be spoken of shorter tyme, as of one or two, or three, or fower howres. Nuper pridem, & iampridem, of somwhat longer tyme, as of sixe monethes or yeres, or more or lesse, as the mattier is. But dudum and iamdudū, pridem and iampridem, haue this difference, that dudum, nuper, and pridem, doe signifie the act of the verbe to be ended and past, and therefore they be moste commonly and moste elegauntly ioigned with verbes of pretertenses, as, he went awaie a good whyle sens, Dudum abijt. He wrote vnto me longe agone of that mattier. Ea de re pridem ad me scripsit. He was in the citee of late daies, Fuit nuper in vrbe. Iamdudum, and iampridem, signifie the acte of a verbe, remainyng and contynuyng still, and therfore most vsually they be ioigned with verbes of the present tense thus,

The

The maister is in the schoole, and hath been a preaty while, Iamdudum præceptor est in schola. He is a very greate friende of myne, and hath been many a day, Iampridem est mihi amicissimus. Yet bothe these are muche and ofte times reade ioygned with verbes of pretertenses, and contrary wyse, that others with verbes of the presente tense, as sheweth Laur. Vall. lib. 2. eleg. cap. 34.

O mi Chreme, te ipsum expectabam, O sweet Chremes, I looked for you, and no good man els.

Scin' tu turbam hanc propter te esse factam? Doest thou know or consider, that all this busines or trouble hath ben for thee?

Scin' ad te attinere hanc omnẽ rem? Doest thou remembre, that all this mattier perteyneth to the? or toucheth the? or lieth the vpon? Dum tibi sororem studeo reddere, & restituere, While I goe about and labour to rendre, and to restore vnto you, your syster.

Hæc atq; huiusmodi multa passus sum, I haue suffred these thynges, and many other lyke, or haue had this and muche other lyke trouble.

Est domi apud me, He is at home at my house.

Hoc tibi dono do, I geue this vnto you freely. Dono dare, to geue freely. For diuerse

verbes bee construed and elegantly ioygned with a double datiue, of whiche one is set in maner aduerbially, and muche lyke an aduerbe, and yet is none. As thou hopest to haue laude and prayse for the same thynge, whiche thou laiest to me as a faulte, Speras id tibi laudi fore, quod mihi vitio vertis. Take thou no care nor thought for the mattier. Ne sit tibi curæ. He hath layed his cote to pledge to me, Dedit mihi vestem pignori. He hath put money in my handes in the way of vsury. Dedit mihi pecuniam fœnori. He hath lente me a grote, Dedit mihi mutuo drachmam. He hath lent me a goune, Dedit mihi vestem commodato. And so here in Terence, Hanc tibi dono do, for hanc I put hoc, because it is more in vse, and more conuenient to be spoken. For which cause I chaunge almost euery where in this booke the feminine gender into the masculine or neutre, as the place best admitteth.

Caue, ne prius quàm hoc à me accipias, amittas, Beware that you lese it not before you receiue or haue it of me.

Cistellam domo effer cum monumentis, Bryngе foorth the littel fosser with the tokens. Monumenta here in this place (after Donat) is taken for that that the grekes call σπάργανα, γνωτίσματα, and σπάργανα, of which

vocas-

vocables, the former signifieth the tokens, by whiche any thynge is brought to mynde and knowlage, as cognisaunces, armes, and suche other thynges, and σπάργανα are crepũdia puerilia, for σπάργανον is the swathynge bonde, and also the clothe or bedde, in whiche suckyng childzen are wrapped and swathed.

Num formidolosus obsecro es? Arte thou fearefull or false hearted, or dooeth thy herte fayle thee man I pray thee? for (as Donate saith) formidolosus is the same that terribilis, metuendus, to be feared, and also timidum, fearefull, or false herted.

Egon' formidolosus? Nemo est omnium qui metuat minus, I false hearted? there is no man aliue that feareth lesse.

Ita opus est, So is it nede.

Haud metuo, I am not afearde.

Quẽ tu me hominem existimas? i. qualẽ, what maner of feloe thinkest thou that I am? Cogitato quî cum res tibi est, Remembre, with whome thou hast to dooe. Quî cum, i. cũ quo: For some prepositions are sometime contrarie to the nature of prepositions sette after theyr case: as mecum, tecum, secum, nobiscum, vobiscũ, and not cum me, te, se, nobis, vobis. The mattier, wherof we communed yesterday, came nothynge to passe, as I woulde haue it, Res qua de sumus heri collocuti

locuti, minimè mihi ceſsit ex ſententia. So ore tenus, Italiam verſus, ad orientem vſq; quapropter. &c. And where as quis hath the ablatiue both quo & qui, we may indifferently ſay cum qui, and qui cum, in all gendres, Cic. Ser. Sulpit. lib. 4. epiſt. fam. Nemo eſt omnium, qui cum potius mihi, quam tecũ communicandum putem, There is no man aliue, with whome I thynke I ought rather to commune of myne affayres than with you. And alſo plurally wee ſay indifferently, cum quibus, and quibuſcum, quîs cum, or cum quîs.

Peregrinus eſt, min° potens quàm, tu minus notus, amicorum hic habens minus, He is a ſtraunger here, and leſſe may he dooe than you, he is leſſe acquainted, and hath fewer friendes in this parties.

Scio iſthuc, That I know.

Quod cauere poſsis, ſtultũ eſt admittere, It is a fooliſhneſſe to ſuffer that ill to bee dooen, that a man may auoyde. Admittere. i. fieri ſinere, ſaieth Donat, and cauere here I take for propellere & declinare.

Malo ego nos proſpicere, quàm hũc vlciſci accepta iniuria, I haue lieffer, or, I had rather, that we prouide for the mattier afore, than to bee reuenged on him after that wee haue had a ſhrewde tourne. Proſpicere here

is taken for prouidere, to forese, and so to prouyde a remedie agaynst ill that myght els thaunce. Cic. de sen. Multi, cum remissi ac liberi sunt, futura prospiciunt, Many whan they be at quiete and at libertee, they forese thynges, that shall folow and come after.
Idem Ser. Sulp. Tanquã ex aliqua specula prospexi tempestatem futurã, I forsaw the tempest that should folow, as though I had been in some highe place to see euery waie rounde. For that signifieth properly specula, whether it be an hill or a towre, or a rocke, or a stone, or a tree, or elles what: beynge of suche heyght, that one maie see furre euerie waie rounde about.

Tu abi, atq; ostium obsera intus, Go thou, and locke the dore in the inside.

Ego hinc transcurro ad forum, I will ren, or make a sterte from hens into the streete. Howe forum is to bee taken in suche maner speakynges as this, it is shewed afore in Andria.

Si vim faciet, in ius ducito hominem, If he shall offre to dooe any thyng by force, violence, or strength of hand, cõmence a fayre action againste him, & go to the law with him.

Fac animo hęc pręsenti dicas, see that thou speake this with a bolde spirite. as who shuld saie, that thy wittes be thyne owne, and that thy

thy herte kayle the not, whan thou shouldest speake this.

Attolle pallium, Take vp your cloke about you. Pallium here is taken pro chlamyde.

Huic ipsi est opus patrono, quem ego defensorem paro, He whom I goe about to make myne aduocate, or man of lawe, or defender of my cause, or my spokesman, him selfe hath nede of one to defende hym. Patronus is he that defendeth any man, beyng in trouble or perill.

¶ In the seuenth Scene.

¶ Hanccine ego contumeliam tam insigne in me accipiam? Should I suffre such a notable or shamefull despite to be doen vnto me? hic hæc insignis, & hoc insigne, is that that is verie notable, whether it be in good, or in yll, as we saie insignis virtute, and insignis flagitijs.

Mori me satius est, I were better be dead.

Male mulctabo ipsum, I will punyshe him sharpely. Mulctabo. i. puniam here, for mulctare proprely is to punishe by the pourse.

Imperatoris virtutem nouerã, & vim militum, I knewe the manlinesse or valiauntnesse of the capitayne, and the strength or power of his souldiours.

Noueram sine sanguine hoc fieri non posse, I knew well that this could neuer be doen,

or

or ended without bloudshed.

Solus Sannio seruat domũ, No man but Sannio kepeth the house.

Omnibus signum dabo, I will geue vnto all the compaignie a token of knowlage whan thei shall beginne.

Illuc est sapere, That is one poincte of wysedome.

Vt hosce instruxit, ipse sibi cauit, loco, After that he had set the others in arate, he prouided for him selfe to stande in a sure place, out of all peryll and daunger.

Idem hoc Pyrrhus facit, The verie selfe same thynge vsed Pyrrhus to dwe.

Viden' tu, quam hic rem agit? Dooest thou see, whereabout this felloe goeth?

Nimirum consilium illud rectum est, de occludendis ædibus, Certes that is ryghte good counsayle, that I gaue you, to shutte in your doores agaynst him.

Hic nebulo magnus est, This is a great lubbar knaue.

Ne metuas, Be not afearde.

Omnia prius experiri, quàm armis, sapientem decet, It is the parte of a wyse man to proue and assaie all other waies, ere he fight for any thyng.

Qui scis, an, quæ iubeam, sine vi faciat? What knowest thou, whether he will dowe

that that I shall commande and enioygne him peasably, or without compulsion?

Dij vostram fidem, Oh good lorde in heauen, an interiection of meruaylyng.

Quanti est sapere, What a great matter it is to haue perfecte wysedome. quanti est. i. quàm magna res est.

Nunquam accedo, quin abs te abeam doctior. i. prudentior, I neuer come vnto you, but that I depart frō you wiser than I came.

Primum hoc mihi responde, Fyrst answere me to this.

Quid tum postea? What than? or what of that?

Quid cum illo agas? what shouldest thou doo with him? or what should one doe with suche a man?

Cum eo clàm subduxti te mihi, Thou conueighedst thy selfe awaie, or, thou stolest awaie priuily out of my company, and wentest with him. Subduxti for Subduxisti, per Syncopen. And clàm here is an aduerbe. For voyces of prepositions whan they gouerne no case, are chaunged alwaies into aduerbes.

Libuit. s. mihi, It was my pleasure.

Pamphilam huc redde, nisi vi mauis eripi, Restore me hither Pamphilam with good will, excepte thou wilt haue hir taken awaie from the parforce and strength of hande.

Quid

Quid tu tibi vis? What wouldest thou haue? or what meanest thou?

Nescis, cui maledicas nunc viro, You wot not on what maner a man you raple now, or thou knowest not vnto what maner a man thou geuest or speakest euill woordes now.

Non tu hinc abis? wilt thou not gette the hens?

Si quicquã hodie hic turbæ cœperis, faciam vt huius loci dieiq; meiq; sẽper memineris, If thou beginne to make any trouble, or any adoe here at this time, I will geue the a cause to thynke on this place, and this daie, and also on me, as longe as thou shalt liue.

Miseret me tui, qui hunc tantum hominem facias inimicum tibi, I haue pitie on the, that thou geuest vnto him here, beyng so great a man, cause and occasion to be thyne enemie, or thy heauie maister.

Diminuam ego tibi caput, nisi abis, I will breake thy head, but if thou geat the hens.

Ain' vero canis? sayest thou so in dede thou curryshe knaue? Canis (saieth Donate) is a woorde that menne vse to obiecte vnto suche as be impudent and shameleſſe feloes, or to any others in despite and for a great contumely or checke, as now in this tyme, the turkes call vs Christian men dogges, and one ennemie in tyme of warre, calleth any soul-

dioun of the contrarie part, dogge in despite, And it is taken of the Grekes for those, whom the latine men call impudentes, shameless felocs, the Grekes call properly κυνῶπας. i. canino aspectu homines, men lookyng like dogges.

Quis tu homo es? What man art thou? or who art thou?

Edico tibi, ne vim facias vllam in illum, I charge the, that thou laie no vyolent handes on hym.

Tu me prohibeas, meum ne tangam? Shalt thou leat me to laie hand on that, that is myne owne?

Hic furti se alligat, He chargeth him selfe of felonie or trespasse. Alligat se furti (saieth Donatus), i. reum se efficit fraudis. Alligat, i. astringit, illaqueat, & obnoxiũ facit, entangleth and bringeth him selfe in daungier of impechement. And furtum is not onely theste or robberie, but also all maner felonie, or other iniurie, fraude, deceipt, guyle, or any trespasse what so euer it be, that is in latine, omne maleficium generaliter.

Satis hoc tibi est, That is enough for the.

Idẽ hoc tu ais? saiest thou euen the same to?

Quære qui respondeat, Loke whom thou wilt to answere the, for I will not.

Quid nunc agimus? what shall we do now?

Iam

Iam tibi aderit ſupplicans vltrò, He will come to you anone of his own mynde, and deſyre you on his knees to be good vnto hym.

Noui ingenium mulierũ, nolunt vbi velis, vbi nolis cupiunt vltrò, I know the nature and guiſe of women, they will not whan a man would haue theim, and whan he wold not, than are they deſyrous and faine with all theyr hertes, and of their owne myndes.

Domi, focique fac vt memineris, See that thou remembre to go home, and make a good fyre.

Iamdudum eſt animus in patinis, My mind is on my dinar, and hath bene a good while.

Vos me hâc ſequimini, Come you after me this waie.

Out of the fifte Acte, In the fyrſt ſcene.

¶Pergin' ſceleſte mecum perplexè loqui? Dooeſt thou yet ſtill ſpeake ambiguouſly and doubtfully vnto me thou naughtie packe?

Non tu iſthuc mihi dictur⁹ aperte es, quicquid eſt? Wylt thou not tell it me plainely, what ſo euer it is?

Quid factum eſt? What hath bene dorn?

Quid tibi ego dicã? what ſhuld I tell the?

Quis fuit igitur? Who was it than?

Quid ais venefica? What ſaieſt thou poyſonfull queane?

Certo comperi, I haue certayne knowlege of it.

Occidi, siquidem tu isthæc vera prædicas, I am vndooen, at least wise if that bee true that thou saiest.

Num id lachrumat virgo? Doeth the maiden wepe for that?

Quid ais sacrilega? What saiest thou naughtie filthe?

Isthuccine interminata tũ hinc abiens tibi? Didde not I charge the vpon a great peyne, whan I went hens, that this shoulde not be dooen?

Quid facerem? what should I haue doen? a proper and elegaunt locution or maner of speakyng, and muche in vse amonges autours, whereof whom listeth read more examples in Hadrian de ser. lat.

Ita vt iussisti soli credita est, She was lefte with hym alone according to your commaundement.

Quem lupo commiciſti, Thou mightest as well haue committed and left a sheepe with a wouife to kepe. Quem lupo committere, is a prouerbe vsed, whan so euer we will signyfie any thyng committed vnto him, for whose cause, and for feare of whom, it had rather been expedient and requisite to haue had an other keper.

Diſs

Dispudet sic mihi data esse verba, I am ill ashamed, that I shoulde be in suche wyse beguyled.

Quid hominis illic est? What felow is that?

Habemus hominem ipsum, We haue espied or founde verate hym that did the dede.

Quid illi faciemus? what shall we do vnto hym? The pure latine authours doe vse elegantly this maner speakyng by the datiue case as well by facio, as also by fio passiuely thus: Quid illi faciemus? Quid illi fiet? for that whiche some foolishe felowes (saieth he) speake thus, Quid de illo faciemus? Quid de illo fiet? Cic. in Acadē. quest. Quid enim faceret huic conclusioni? What should he do to suche a cōclusion as this is, &c. Id. in Rullum, Quæro, si, qui volunt vendere, non fuerint, quid pecuniæ fiet? I demande this question, if there shall be none that will sell it, what shall be doone with the money? And Cato de re rust. vseth the same maner speakyng without interrogation. Si ante non deportauerit dominus, vino quod volet faciet, If the owner doee not carie it downe before, he shall doee with the wyne what he will. This notwithstandyng, I haue noted diuers places in Terence, where he vseth to speake by the same verbes, ioyned with the ablatiue case without a præpositiō, as much as with the datiue.

Terent. in Heaut. act. 1. sc. 2. Quia enim incertũ est etiã quid se faciat, For because that in dede he is yet vncertayne or in doubt what to doe with him selfe. Inibi. act. 2. sc. 3. Cedò quid hic faciet sua? s. amica? Why tell me, what shall Clitipho here doe with his owne louer? Idẽ in And. act. 3. sc. 5. Pamphi. Nec quidem quid me faciam scio. Da. Nec equidem me. Pamph. And in good south I can not tell what I maie doe with my selfe. Da. Nor I with my selfe. And agayne also in the same place, Quid me fiet? what shall become of me? I omitte, that many of the examples, that Hadrian citeth and allegeth, maie be taken as well in the ablatiue as in the datiue, that no childe feare nor doubte to speake by bothe cases. All be it, Plaut. in Casina. (at least wise if the booke bee not corrupte, but haue the true lettre, as all exemplaries doe consent and agree) speaketh in the same sense by the accusatiue. Quid agis tu marite? mi vir, vnde ornatu hoc aduenis? quid fecisti scipionẽ? aut quid habuisti palliũ? what doe you housbande? my good sweete housbande, from whens come you thus arayed? what haue you dooen with your staffe? or what cloke haue you had? Quid fecisti scipionem for de scipione, or (moze elegantly to speake) scipioni in the datiue, or scipione in the ablatiue.

time. Scipio, onis, is latine for a staffe: And therof the familie of the noble Scipions, in Rome, had their fyrste name. For that one Cornelius did lead about his father beynge blinde, and stode him in stede both of his eies and also of a staffe, for whiche thyng men toke vp and vsed to call him Scipio, and so all his family after him, were semblably named Scipiones of the cognominaciō of the saied Cornelius.

Vide amâbo, si non, cū aspicias, os impudens videtur, See I praie you, if whan a bodie looketh on him, he seeme not to haue an impudent loke, or a shameleſſe face.

Quæ eius confidentia est? How bolde he is? or, how great impudency or lacke of shame is in him? Confido, dis, cōfisus sum, cōfidere, confisum, su, to haue sure hope, trust, and confidence, as now we saie also in englishe, & it is referred as well to the present tyme, as to the tyme paste, and also to the tyme to come (as witnesseth Donate & Valla.) And confido, dis, is vsed in bonam partem, and yet confidens, and confidentia, commyng of the same verbe, is obserued by custome and vse of speakyng, to bee almoste euer taken and vsed in malo, and verie seldome in the good parte. And fiducia is in maner euermore take̅ in the better part, as maie appeare in Valerius Maximus

ximus, in the thyrde boke, where he maketh an intitillacion De fiducia sui.

¶ In the second Scene

¶ Vterq; pater et mater, quasi dedita opera domi erant, vt nullo modo introire possẽ, quin viderent me, Bothe my father and my mother were at home, as if it had been appointed for the nones, so that I might by no meanes get in, but that they must nedes haue seen me.

Dum ante ostium sto, While I was standyng before the dooze.

Notus mihi quidam obuiam venit, One of myne acquayntaunce came and mette me.

Ego me in pedes, quantum queo, conijcio, I toke me to my feete as fast as I might ren.

Miserrimus fui fugitando, ne quis me cognosceret, I was very ill troubled, encumbred, and vexed, or as we saie in englishe prouerbially, in a whole peche of troubles, in rennynge out of the waie, that no man myght know me. And it is (as Donatus noteth) a very elegant maner of speakyng, to saie miser fugitando, as miser amando, Albeit, he dooeth interprete miserrimus here, lassus, fatigatus, et lãguidus, wery, tyred, and faynt, and cognoseret is taken for agnoseret, quã belle verò ipse viderit.

Quid faciam? quid mea autem? quid facicet

ciet mihi? What shall I doe? tushe, what recke I? what will he doe to me?

Bone vir Dore salue, Honest man Doze, god you saue.

Satin' id tibi placet? Doest thou lyke it very well?

Credin' te impune abiturum? Doest thou thynke to escape vnpunisshed?

Vnam hanc noxiam mitte, si aliam vnquã vllam admisero, occidito, Pardone me this one offence oz tresspasse, and if I shall euer doe so any moze, slea me: Noxiam (saith Donate) pro noxa, trisyllabum pro dissyllabo. All be it, Valla denieth this woozde noxia, to be latine, saynge (as I take him) that it is no where founden, contrary to other grammarians. And in deede Calepinus readeth here noxam, and not noxiam. Albeit, noxia is in diuers places in Plaut. Erasm. and others. Num meã seuitiã veritus es? didst thou feare that I woulde be to sharpe, oz cruell on the? Hũc metui, ne me criminaretur tibi, I was afeard of this man, least that he woulde accuse me vnto you. Criminari aliquem is to accuse a man, and to laie any thynge to his charge in open courte. & crimen is not onely the offence oz tresspasse selfe, but also the crimination, oz accusation foz the same. Valla. li. 4. eleg. ca. 58. Vix me contineo, quin inuolem in capillũ.

I can

I can vneth refreigne my ſelfe from flighynge vpon hym, to pull him by the heare.

Etiam vltrò deriſum aduenit, Beſydes all the other thinges, he cometh for the nones to laugh vs to ſcorne.

Abi hinc inſane, Get the hens madde felow.

Quid ita vero abeam? Why ſhould I get me hens, I pray you.

Credin' iſtic quicq̃ furcifero? Dooe you geue any credence to this galowclapper?

Miſſa hęc faciamus, Let we paſſe all this.

Non te dignum Cherea feciſti, Chereas you haue dooen otherwyſe than becomed you.

Si ego dignus hac cõtumelia ſũ maxime, at tu indignus qui faceres tamen, Although I be neuer ſo well worthy to be thus ſpitefully ſerued, yet you were no mete man to do it.

Quid nunc conſilij capiam, neſcio, I can not tell what counſayle or waie now to take.

Conturbaſti mihi rationes omnes, Thou haſt troubled all my reckenynges and accomptes, or thou haſt troubled and diſpoynted all that euer I reckened vpon. Conturbare rationes, is the ſame that we ſaie in englyſhe, to bryngе one out of his reckenyng, that is to ſaie, to bryngе him out of his purpoſe, and to diſpointe it.

Dehinc ſpero æternam inter nos gratiam fore, From henſfoorth I truſt there ſhall bee

perfect attonement & loue betweene vs for euer, or that we shalbe frends & louers for euer.

Ex huiusmodi re quapiam, Of or by some semblable thyng as this.

Sæpe ex malo principio magna familiaritas conflata est. i. contracta, comparata, cõciliata, Oft times of a lewde beginnyng hath growen great familiaritee and friendship.

Quid si hoc aliquis voluit deus? What if this were the will of God, or of some good sainctes, or what if it wss goddes wyll, that this shoulde so be?

Equidem in eam partem accipio, & volo, Truely that waie dooe I take it, and would right gladly that it myght so be.

Vnum hoc scito, Know and be sure of this one thyng.

Scito cõtumeliæ non me feciſſe cauſſa, ſed amoris, You shall wete or vnderstande, that I did it not for any despyte or villanie towardes you, but for loue.

Ignoſco tibi, I forgeue or pardone the.

Non adeò inhumano ingenio ſum, I am not of so vngentile a nature or facion.

Tibi ab iſto hero cauendum intelligo, I well perceiue dame, that you had nede beware of this feloe.

Nihil tibi quidquam credo, I trust nor beleue the nere a whitte.

Ego

Ego me tuæ commendo, & committo fidei, I committe and put me wholly in your honestie, goodnesse, or grace.

Ego te oro in hac re mihi adiutrix sis, I beseche you to be my helper in this matter. Adiutrix is a noune verball of the feminine gender, and therfore referred to the feminine sexe, and adiutor, is of the masculine, and referred to the man.

Te mihi patronum cupio, I woulde faine haue you to defende, and to helpe me.

Emoriar, si non hanc vxorem duxero, I praie god I die, but I will marie hir.

Volet, certo scio, He will be glad, I knowe veraie well.

Iam frater hic aderit virginis, The brother of the maiden will be here by and by.

Domi operiamur potius quàm hic ante hostium, Let vs tarie for him within the house, rather then here before the dooze.

Hunc tu in ædes cogitas recipere posthac? Doe you mynde to let this fealoe euer come within your house agayne after this?

Crede hoc meę fidei, beleue this on my warrantyse, as who should saie, truste me in this, for I speake meanyng good faieth without simulacion or dissimulacion, that ye maie truste vnto, and as ye shall be sure to finde on warrantise, for so it is taken here.

Dabit hic aliquam pugnam denuo, This feloe will cause some debate or fraie agayne.

Parum perspexisse eius videre audaciam, You seeme not to haue well marked nor considered the boldenesse of hym.

Neq; seruandum tibi, quidq̃ dare ausim, neq; te seruare, I dare neyther committe any thing to the to kepe, nor yet to take the charge to see well to the. For seruare here is put for diligenter obseruare.

Obsecro, abeamus intrò, I pray you leat vs goe in.

Nolo me in via cum hac veste videat, I wold not that he shuld se me in the strete with this garmente.

I præ, sequor, Goe before, and I will come after.

Tu isthic mane, vt Chremem introducas, Tarie you there, to bryng Chremes into the house.

¶ In the thyrde Scene.

¶ Quid venire in mẽtem nunc possit mihi, qui referam illi gratiã? what might I nowe deuise wherwith to requite him? qui pro quo.

Moue te ocyus, Bestiere the apace.

Moueo, I stiere.

Video, sed nihil promoues, I see the moue or stiere, but thou makest no waie. Video. s. te mouere, sed, &c.

Bene

Bene narras, Ye saie well.

Illi faueo virgini, I fauour, or loue that maiden well, or I beare good mynde and fauour to that mayden.

Iamdudum hera vos expectat domi, My dame loketh for you at home, and hath dooen a good whyle.

Parmenonem incedere video, vide vt ociosus sit, I see Parmeno come iettynge lyke a lorde, but see how idle he is, as one out of all care and thought. Vt. i. quomodo, vel qualiter. Incedo, dis, incessi, dere, incessū, incessu, is ambulare to walke, that is to goe. But properly incedere differeth from ambulare. For incedere properly is to goe with a stately pace, as who should saie, to shew a great grauitee or maiestee in goyng, as princis do when they shew theim selues in theyr estate. Senec. Tenero ac molli passu suspendimus gradū, nec ambulamus, sed incedimus, we staighe and prolonge our goyng, with a nyce or tendre and softe, delicate, or gyngerly pace, and doe not goe as others dooe, but iette or goe lyke great estates. Of Incedo cometh a verball incessus, us, ui, which is vsed for any maner goyng, but moste properly it is the pace that great princis and noble men vse, whan they shew theyr estate or maiestee. Ver. Et vera incessu patuit dea, And she shewed hir selfe by

his

hir pace, to be a goddesse. Vall. li. f. ca. 79. Ocioſus. i, ſecurus, takyng no thought nor care for nothyng.

Si dijs placet, In the name of God, or on goddes halfe. It is a prouerbe neuer vſed in latine ſpeakyng, but ironice, and indignation. Reade exaumples in Hadrian de ſermo. lat. There is an other prouerbe. Si deus volucrit, if it ſhall pleaſe God, vſed in ſeriouſ matters of any thyng to come, the ende of whiche dependeth or hangeth in the fauour of God. And it is taken out of the epiſtle of ſaincte James, and recited in chil. Eraſ.

Spero me habere, qui hunc meo excruciem modo, I thinke I haue founde a way to vexe him, and to anger euery veyne in his hert, euen as I will my ſelfe. Habere. i. inuenire, or ſcire, meo modo. i. vt volo.

Hunc perterrebo ſacrilegum, I wyl make this wicked felow throughly afeard. Sacrilegum. i. impiũ, nefarium, ſceleroſum, All be it, ſacrilegus, properly is he that ſtealeth hallowed thinges, and ſacrilegiũ ſtealyng of hallowed thynges. Valla. li. 6. eleg. c. 40.

¶ In the fourth Scene.

¶ Reuiſo quidnam hic rerum gerat, I come agayne to ſee what he is doyng here.

Aſtu rem tractauit, He hath handled the matter wiſely, Aſtu, i, aſtute, and it is here

an aduerbe, but sometime it is the ablatiue of the noune astus, tus, tui. For it foloweth in the same comedie, An in astu venit.

Di vestram fidem, O good lorde, it standeth alwaies in the place of an interiection of meruaylyng, and not of callyng on, admirantis non inuocantis.

Cõfeci sine molestia, sine sumptu, sine dispendio, I haue brought it to an end without any troublous businesse, without any charge or expenses, and without any losse or damage.

Id mihi puto palmarium, i. palma dignum For that thyng I thinke my selfe woorthy to be crowned. Palma, mæ, in latine, and in greeke φοινιξ, is a tree, that was wonte to bee geuen to suche as had wonne any victorie. For because that it is alwayes greene, and (as Plutarchus sayth) of that propertee and nature, that there can no weight nor burden oppresse it, but that it will arise vnder it, and stande vp as it should doe. Read Chili. Eras. in the prouerbe, Palmam ferre. Mihi is here datiuus, Festiuitatis. i. iucunditatis gratia adiunctus, of whiche read in libello de octo partium constructione.

Cum cognorit, perpetuo oderit, After that he knoweth it, he will hate it euer as longe as he liueth.

Fœminis, dum foris sunt, nihil videtur mun-

mundius, nec magis cõpoſitum quidquã, nec magis elegans, whan women be abroad out of theyr owne houſes, nothynge in the worlde ſeemeth to be more cleanely than they be, nor nothyng more demure, nor more pro-pre or feacte.

Cum cœnant, liguriunt, Whan they eate, thei feede nicely or deintily, and not but of the beſt. For ligurire, is formed (as ſaieth Donate) of the greeke woorde λιγύρόμ, whiche is in engliſhe ſweete. Ligurire ſometymes is auidè & helluoſè, that is griedily and rauen-ningly or glutonouſly to deuour very muche.

Harum videre ingluuiẽ, ſordes, inopiam, quàm inhoneſtæ ſolæ ſint domi, atq; auidæ cibi, quo pacto ex iure heſterno panẽ atrũ vorent, noſſe omnia hæc ſalus eſt adolen-tulis, But to ſee the rauenyng or cogellyng, the ſluttiſheneſſe, and the penury of them, and how vncleanely and griedy on their meate thei be whan thei are alone by them ſelues at home in their owne houſes, and how thei will ſlabre or ſoſſe vp browne bread with gruell of the le-uyng of the other daies before, all theſe thin-ges to know is the preſeruaciõ of youth, to be-ware of theim. Heſternus, na, num, is not al-waies taken for the daie before this day, but is muche vſed for pridianus, na, num, that is for the daie afore any other daie. Cic. Videre vi-

deor alios intrantes, alios exeũtes, quoſdã ex vino vacillãtes, quoſdam heſterna è potatione oſcitantes, Me thynketh I ſee ſome goyng in, ſome goynge fooꝛthe, ſome roilyng by reaſon of to muche dꝛynkyng of wyne, and ſome yeanyng and gappyng of the reuell that they kept the daie beforꝛe. And ſemblably cras and craſtinus, is abuſed and ſpoken of the daie after any other daie. Verg. in georg.

Si vero ad ſolem rapidũ, lunaſq; ſequẽtes,
Ordine reſpicies nunquàm te craſtine fallet
Hora, nec inſidijs noctis et capiere ſerenæ.

Ego te pro iſtis dictis & factis vlciſcar, vt ne impunè in nos illuſeris, I will reuenge oꝛ requite the foꝛ thoſe thy ſaiynges & doinges, that thou ſhalte not laughe vs to ſcoꝛne, and eſcape free thy ſelfe.

¶ In the fifte Scene.

¶ Proh facinus fœdum, Oh a ſhamefull and abhominable deede.

O infelicem adoleſcentulum, Oh vnfoꝛtunate younge man.

O ſceleſtum Parmenonem, O vngracious ſeloe Parmeno.

Quæ futura eſſe exempla dicũt in eum indigna, How ſoꝛe and how greeuouſely they ſaie, that he ſhall be puniſhed, to the enſaumple of all others? Exempla ædere, oꝛ exempla facere in aliquem, is to puniſhe any body openly,

openly, to the example of others. And exem-pla ædi, or exempla fieri in aliquem is to be punished openly, to the ensaumple of others, as if one be set vpon the pillorie, or if a childe for stealyng or for any other heynous enormi-tee be scourged naked in a schoole, to the ter-rour of his feloes, eduntur, or, fiunt in eum exempla. So here in Terence anone after these woordes, Quæ futura esse exempla di-cunt in eum indigna, Parmeno saieth vnto Pythias, In quem exempla fient? Who is that that shall be punyshed, to the ensaumple of all others?

O Iuppiter, quæ illic turba est? O Iuppiter what great trouble, or what adooe is there?

Perdidisti istum adolescentulũ, Thou hast vtterly vndoen, & cast awaie this ponge man.

Studes dare verba nobis, Thou goest about or thou art earnestly bente, or thou arte euin set to deceiue vs.

Scis eum hinc ciuem esse, Thou knowest that he is of this citee here.

Scis fratrem eius adprimè nobilẽ .s. esse, Thou knowest that his brother is a veraie great gentill man.

Ille vbi resciuit factum, He whan he knewe what was dooen.

Colligauit eum miseris modis, He bound him fast hand & foote, that pitie it was to see.

Atq; equidē orante, vt ne id faceret, Thaide, Yea and that whan Thais desyred and praied him, that he woulde not so dooe.

Nunc minatur facturum se id, quod ego nunq̄ vidi fieri, neque velim. s. videre fieri, Now he menaceth and threteneth, to doe suche a thyng vnto hym, as I neuer saw dooen to day, nor woulde not see by my good will.

Qua audacia tantum facinus audet? How dareth he be so bolde to dooe suche a perilous acte?

Ne hoc nesciatis, That you maie not saie, that you knewe not so muche afore, or, that you saie not, that you were ignorante of this.

Dico vobis, nostrū esse illum herilem filium, I tell you, he is our maisters sonne.

Ne quam in illum Thais vim fieri sinat, Leat not Thais suffre any violent handes to be laied on him.

Cur non egomet intrò eo? Why goe not I in my selfe?

Vide quid agas, ne illi prosis, & tu pereas, Beware what thou dooest, and that thou dooe not hym pleasure, and cast awaie thine owne selfe.

Putant, quicquid est ex te esse ortum, they thynke all that euer hath been dooen, to come fyrst of the.

Quid igitur faciam miser? quid ve incipiam?

am? What shall I than doo vnfortunate man? or, what shall I fyrst beginne?

Video rure redeuntem senem, I haue espied the old man comyng out of the countrey.

Dicam huic, an non? shall I tell him the mattier, or not?

Dicam hercle, etsi mihi magnum malum scio paratum, in faieth I will tell him, and yet I know, that I shall surely haue a greate harme, or shrewde turne therby.

Necesse est huic dicere, vt subueniat, it is necessary to shew this man of the mattier, to the ende that he may doo some helpe in it.

Tu isti narrato omnẽ rem ordine, Shew you all the mattier vnto this man in ordre.

¶ In the sixt Scene.

¶ Ex meo propĩquo rure hoc capio cõmodi, neq; agri, neq; vrbis odium me vnq̃ percipit. vbi satias cœpit fieri, commuto locũ, Of my grounde that I haue without the citee, this cõmoditee and pleasure I haue, that I am neuer thrroughe werie, neither of beyng in the countrey, nor of the citee. For whan I beginne to be werie of the one or the other, I change places. Odium. i. fastidiũ vel tædiũ. Satias. i. satietas, hoc est tædiũ ac fastidium.

Quem præstolare hic ante ostium? whome dooest thou tarie for here before the doore?

Saluũ te aduenire gaudeo, I am glad ỹ you

are come home in good health.

Perij, lingua hæret metu, Alas that euer I was borne, my tongue is tied, nor I can not speake for feare.

Quid est quod trepidas? What is the matter that thou arte so feared?

Here, primũ te arbitrari, quod res est, velim, Maister syr and formost, I would haue you thinke as the matter in deede is.

Quicquid huius factum est, culpa non factum est mea, what so euer hath been doen here, it was not doen by my faulte.

Rectè sanè interrogasti, you did well to aske.

Oportuit rem prænarrasse me, I ought to haue shewed you the matter syrst.

Quanti emit? How bought he it? or how much paied he for it?

Emit viginti minis, he bought it for twenty poundes.

Here, ne me spectes, Maister looke not on me, or, sir, eye not me so.

Aliud ex alio malum, One mischiefe on an others necke.

Me impulsore hæc non facit, He doeth not suche thynges as these by my instigation, cõsaile, or settyng on. Impulsore. i. authore, consultore.

Omitto de te dicere, speake no more of thy selfe.

Isthuc

Isthuc, quidquid est, primum expedi, first tell me this mattier quickly, what so euer it is.

Audaciam meretricum specta, see the boldnesse of harlottes or strumpettes.

Nunquid est aliud mali damniue, quod non dixeris? is there any other myschiefe, or misfortune beside this, that thou hast not yet tolde nor spoken of?

Non dubiũ est, quin magnum mihi ex hac re sit malum, There is no doubt, but that I shall haue some great displesure by this thyng.

¶ In the seuenth Scene.

¶Nunq̃ ædepol quidquam iam diu, quod magis vellem euenire, mihi euenit, in good south there neuer happened vnto me nowe a greate whyle any thyng, that I woulde more gladly should haue happened.

Intrò ad nos venit, he came into our hous.

Mihi ridiculo fuit, I laughed well at him.

Quid timeret sciebã, I knew what he feared.

Id prodeo, vt conueniam Parmenonem, I come forth of doores to speake with Parmeno. Id, hoc est, propter id, it is Eclipsis præpositionis.

Vbi obsecro est? where is he, I pray you?

Men' quærit hæc? Doeth this woman seeke me?

Quid est inepta? quid tibi vis? quid rides? What is the mattier foolysh gigglotte? What

meaneſt thou? wherat laugheſt thou?

Defeſſus iam ſum te ridendo, I am euen werie with laughyng at thee.

Nunquam ædepol ſtultiorem hominem vidi, nec videbo, By my trouth I neuer ſaw a moze fooliſhe feloe, noz neuer ſhall.

Nõ poſſum ſatis narrare, quos ludos præbueris intus, I can not well expreſſe, what ſpoꝛt & laughyng we haue had at the within.

Illicóne credere ea, quæ dixi, oportuit te? Muſt thou needes haue beleued that that I ſaied by and by euen at the fyꝛſt?

An pœnitebat flagitij? Didſt thou take remoꝛſe, oꝛ repentaunce of thy great offence? Flagitium is pꝛopꝛely ſcelus flagris dignũ, an heynous offence wooꝛthy to haue ſharpe coꝛrection and punyſhement. Valla lib. 4. eleg. cap. 58.

Quid illi credis animi tum fuiſſe, vbi veſtẽ vidit illã eſſe eũ indutum pater? Where was his herte troweſt thou, whan his father ſawe him in that apparayle? we may ſay induor veſte, oꝛ veſtem: foꝛ induo is one of the verbes that gouerne a double accuſatiue after them, and of all ſuche verbes theyꝛ paſſiues requyꝛe the latter accuſatiue of bothe. As, I teache the grammer. Ego doceo te grammaticam. By the paſſiue. Thou arte taught grammer, Tu doceris grammaticam.

Itáne

Itáne lepidum tibi visum est nos irridere? Diddest thou thinke suche a prettie sporte to mocke vs?

Siquidẽ isthuc impune habueris, If thou escape quite for this same.

Reddam hercle. s. vices, I will pate the againe, or, I will serue the as well, Or, I will requite the, or, I will bee euen with the in faieth.

Vterq; in te exempla edent, bothe thei will punische the, to the ensaumple of all others, Or, that all others shall take ensaumple by the.

Nullus sum, I am vndooen (as who shuld saie) I were as good be dead, and out of this worlde.

Hic pro illo munere tibi honos est habitus, This honestie, and this promotion haue you goteen by that benefyte or pleasure dooynge.

Egomet meo iudicio miser, quasi sorex, hodie perij, I am cast awaie and betraied this daie by mine owne woordes, like as the rattes by their loude speakynge betraie theim selfes, shewynge where they bee, Suo ipsius iudicio periit sorex, The ratte betraied hir selfe with hir owne noyse, and so was taken, is a prouerbiall speakyng of any body, that are betraied by their owne woordes, And as Donate thynketh, the vse of the metophore

was

was taken of this, that the propretee of the rattes is to make a louder squeakyng then do the myse. See Chil. Eras.

¶ In the eight Scene.

¶ Qua spe, aut quo consilio huc imus? In hope of what, or in what entente come we hyther?

Quid cœptas Thraso? what entende you, or what begynne you to dooe Thraso?

Thaidi me dedam, et faciam quod iubeat, I will yelde my selfe vnto Thais, and wyll dooe what she shall commaunde me.

Qui minus, quam Hercules seruiuit Omphale? Why not, as well as Hercules did seruice vnto Omphale? Omphale, was a mayden and quene of the countrey of Lidia, whō Hercules did loue, and to winne hir fauour, did at hir commaundement slea a great serpent about the floud of Sagaris, and than after serued the same Omphale, as hir woman seruant, and as if he had been hir bondmaiden: In so muche that she compelled him to picke woul, and to spinne and carde, where as hir selfe vsed to shote, and to beare a mace in hir hand, and to weare vpon hir the head of a lyon (as if she had been a valiant knight) and refused to goe in apparell mete and conuenient for hir sexe.

Exemplum placet, I lyke that example or com-

comparison well.

Vtinam tibi commitigari videã sandalio caput, Woulde god that I might see thy pastate tamed or made sobre with a slipper, allusdyng to the fable of Omphale afore goynge, by whom Hercules was after semblеable sorte abused.

Quid hoc est mali? What misfortune is here befallen?

Hunc ego nunquam videram, This man had I neuer seene before.

Quidnã properans prosilijt? wherefore cometh he foorth so fast shyppyng and leappyng?

¶ In the ninthe Scene.

¶ Ecquis me viuit hodie fortunatior? is there any man liuyng this daie more fortunate or more happie than I am? This particle ec, hath a verie great grace in askyng a question, whan it is compouned with quis, quæ, quod, vel quid. Cic. Attico, Ecquis vnquam tam ex amplo statu, tam in bona caussa, tãtis facultatibus ingenij, consilij, gratiæ, tãtis præsidiis bonorum omniũ, concidit? was there euer any man suppressed or vndoone, beeyng of so high degree, hauyng so good and rightfull a cause, hauyng so high a gyft and indуement of witte, policie, and grace to haue the fauour of men, and hauyng so great assistence and ayde of all good and honeste men? And

soms

sometime it is vsed infinitely with semblable and no lesse grace or elegancie. Cic. Attico, Quod quæris, ecquæ spes pacificationis sit quantũ ex Pompeij multo & accurato sermone perspexi, ne voluntas quidem est, as touchyng that you desyre to knowe, whether there be any hope of attonement and peace to be made betwene Cæsar and Pompeius, as farre as I haue well perceiued, by muche and verie curious or precise communication with Pompeius, there is no suche mynde, ne will neither.

Nemo hercle quisquam, In faieth no man in the worlde. Of nemo elegauntly ioygned with quisquam, it is noted in Hadriane, de serm. lat.

In me planè dij potestatem suam omnem ostendêre, In me the gods haue plainely shewed all their whole power, and howe muche thei are hable to dooe.

O mearũ voluptatum omnium inuentor, inceptor, perfector, O thou that hast beene the deuiser and fynder out, the begynner, and also the finissher of all my pleasures.

Scis in quibus sim gaudijs? Dooest thou know in what great ioies I am?

Scis Pamphilam meam inuentam ciuem? Dwest thou know that my best beloue Pamphila is founde to be free borne of this citee?

Scis

Scis Pamphilam meam ſponſam mihi? Doeſt thou know, that my beſt beloue Pamphila is promiſed and made ſure to me, to mary with me?

Audin' tu illum? Dooeſt thou heare him?

Meo fratri gaudeo amorem eſſe omnem in tranquillo, I am right glad and ioyouſe that my brothers loue is all quiete, and out of trouble.

In clientelam & fidem nobis dedit ſe, He is become our cliente, and hath put him ſelfe wholly in our handes.

Hoc aliud eſt, quod gaudeamus, this is an other thyng, of whiche we may be glad, quod id eſt, propter quod, eclipſis præpoſitionis.

Miles pellitur foras, the ſouldiour is cleane expulſed, or putte out of dooꝛes, or banyſſhed the houſe.

Frater vbivbi eſt, fac quam primum hæc audiat, Helpe that my brother may heare of all this at ones, where ſo euer he be. Vbivbi .i. vbicunq;, For all voices that are relatiues, may ſometimes be interrogatiues, as whan they aſke a queſtion, and ſometimes they bee neither relatiues nor interrogatiues, but are putte and taken infinitely, and than if they be doubled, that is to ſay, compounded wyth them ſelues, they ſignifie as muche as if they were compounded with this particle, cumque,

as quisquis.i.quicũque,qualisqualis.i. qualiscunq;, quoquo.i. quocunque , quantus quantus,id est,quãtuscunq;, vbiubi.i. vbicunq;,& so of al others. Quamprimũ.i. valde cito, or primoquoque tẽpore , as soone as may be. For quam, in composicion signifieth valde,and therfore is ioigned with the superlatiue degree. And note,that there is a greate difference betwene quamprimum , and cumprimum. For cumprimum,vtprimum,vbiprimum,simul primum,simul ac,and simul atque, are of one signification in englishe , as soone as : And quamprimum by and by, as in exãple. As soone as my brother shalbe come againe,doo me to wete , or aduertise me by and by, either by woorde of mouthe , or elles by letters. Cumprimum,or vtprimum.&c. Frater reuersus erit,vel nuncio vel per literas facito me certiorem.

Nunquid dubitas,quin ego perpetuò perierim? Dooest thou any thynge doubte? or dooest thou not thynke verily , that I am vterly vndoone for euer?

Sine dubio opinor, without doubt I suppose so.

Quid commemorem primum? What should I speake of fyrst?

Quem laudem maxime? whome maye I most commende or prayse?

Dedit

Dedit mihi consilium, vt facerem, he gaue me counsaile to doo it.

O Iuppiter, serua obsecro hęc nobis bona, Oh Iuppiter, keepe and continue vs in this good fortune, felicitee or prosperitee, I beseche thee.

Incredibilia modo narrauit, he told wonders while ere, or thynges incredible, or thynges that no man may almost beleue.

Vbi est frater? Where is my brother?

Presto adest, he is euen here all readie.

Satis credo, I beleue well, or I thinke well.

Nihil est Thaide dignius quod ametur, There is nothyng more worthy to be beloued than is Thais.

Nostræ est omni fautor familiæ, he fauoureth or loueth all our house well.

Quanto minus spei est, tãto magis amo, the lesse hope there is, the more am I in loue.

Perfice hoc precibus, precio, vt hærem in parte aliqua apud Thaidem, bringe this to passe with prayers, or with money, that I maye be an hanger on in one parte or other, with Thais.

Difficile est, it is harde.

Si quid collibuit, noui te, if thou be well disposed to a thyng, I knowe the well enough, what thou canst dooe.

Hoc si effeceris, quoduis donum, & præ-

mium â me optato id optatũ feres, if thou mayest bryngе this to passe, wishe or desyre of me, what so euer gyfte or reward thou wilt, and thou shalt haue thy desyre. Donum est, quod gratis datur, prẽmiũ quod pro meritis confertur.

Postulo, vt mihi tua dom^, te præsente, te absente, pateat semper, I requyre that your house may be open for me at all times, whether thou be in the way, or out of the waye.

Do fidem ita futurum, I promyse the faithfully, that it shall so be.

Quem hic ego audio? Who is that, that I heare speake here?

Tu fortasse, quæ facta hic sunt, nescis, thou dooest not know peraduenture what thynges haue ben dooen, or haue happened here.

Cur in his te cõspicor regionibus? why do I se thee in these partes, or in these quarters? Edico tibi, I tel thee openly. Edico, edicis, edixi, edicere, edictũ, is properly to proclaime, and perteineth onely to princes, officers, and rulers, and therof hoc edictum, edicti, edicto, is the commaundement geuen or proclaimed by any prince, ruler, or officer. But here edico, is taken for clare dico, & clare proloquor, To speake or pronounce out a loude without any feare or dissimulation, for e, and ex, in composition haue muche that signifi-

cation, as eruo, is to geat or to myne a thyng out of the yearth, or any other place, where it is hard to come by. Egero, is to cast out, effero is to bryng out, expello, is to thrust out. Eloquor is to speake out aloude, and so edico, here is to speake out aloude. And in the same signification didde Terence vse edico afore in the fifte Scene of this fifte acte, in this same comedie in the person of Parmeno, saiyng thus vnto Pythias, Dico, edico vobis, nostrum esse illum herilem filiũ. I tell you, yea and I tell you playnely and boldely, that he is my maisters sonne: As who shoulde saie, I am not afearde to tell it you, but woulde that you shoulde well know it, and warne you that you doo him no harme.

Si in platea hac te offendero post vnquã, nihil est quod dicas mihi, alium quærebam, iter hâc habui, peristi, If it shalbe my chance to fynde the in this strete at any tyme after this daie, it shall nothynge auayle the to saie vnto me, I sought for an other man, or my iourney laie this waie, for thou arte but a dead man.

Eia haud sic decet, What sofie, that is not seemyng, or, it shulde not be for your honestie so to doo. Eia is an aduerbe of correctyng.

Non cognosco vestrum tam superbũ. f. ins

genium vel genus, vel animum, vel morẽ, vel institutũ, I am not acquainted with this proude and disdeignefull facion of you, or, I can no skill of this your. &c. All be it, Donate taketh these woordes, Vestrum tam superbũ, to be putte absolutely, that is substantiuely, as vestrum tam superbũ. i. vestram tantam superbiam. Danate bryngeth in for his auctoritee a lyke maner of speakyng out of Andria in the sixte scene of the fourth acte: Pol Crito antiquum obtines, of which it is there sufficiently noted.

Prius audite paucis, quod cum dixero, si placuerit facitote, First heare in two or thre woordes, and whan I shall haue saied if it shall lyke you dooe it.

Tu concede paululũ isthuc Thraso, Thraso goe you & stande a little further that waie.

Ego vos credere hoc mihi vehementer velim, I woulde that you in any wyse beleue me in this.

Si vobis prodest, vos non facere inscitia est, If it be for your profyte, it is a foolyshenesse for you not to dooe it.

Magis oportun⁹, nec magis ex vsu tuo nemo est, There is no man more mete for it, nor no man more to your cõmoditee. Oportun⁹. i. idoneus, mete for the purpose. Here note, that thre negacions dooe no more to the sence, nor

haue

haue no moze signification noz strength, than two, as. Nūquàm mihi nec obfuisti, nec profuisti, Thou neuer diddest me neither harme, ne good. Cic. in tusc. quęsti. Nescirēt nec vbi, nec qualia essent, They knew not, neither where, noz what thinges they wer. Ibid. Nihil nec disputare, nec scribere prętermisi, I omitted nothyng, neither to dispute and reason, noz to wzite. Note also, that two oz thzee negations doe sometymes denie with moze vehemencie. Pli. li. 18. cap. 4. Oculorum vitia fieri negant, nec lippire eos, qui cum pedes lauant, aqua inde ter oculos tangant, It is a saiyng, that they shall neuer haue diseases in theyz eies, noz shall not be bleare eied, which whan thei washe theyz feete, touche theyz eies thzyse with the same water. Examples be innumerable, and Budæus hath noted the same largely and copiously in his annotations vpon the Pandectes of the ciuile law.

Et habet, quod det, et dat nemo largius, He bothe hath enough to geue, and doeth geue no man moze liberally.

Fatuus est, insulsus, tardus, He is a naturall foole without any wisdome oz good faction, noz hath any quickenesse oz lustinesse noz actiuitee oz spirite in him. Fatuus (saith Donate) inepta loquens, speakyng foolishe woozdes. Foz fatuus (saith he) is saied and deriued a fando.

of speakyng. And therof fauni, that is to saie, the rusticall goddes of the woodes, whiche are called in greke σατυροι, wer called in latin fatui, i. (as Seruius vpon Vergill, and Donate in this place expouneth it) multū fantes, hoc est multū loquentes, à fando et vaticinando, So that after Donate, fatui be they that are wolyshe in their wordes and sayynges. Insulsi, are foolishe in the hert, mynde, and intelligence, and after him they erre and be deceiued, that thynke that fatuus is animo & corde, and insulsus, in verbis & dictis. But Laur. Vall. li. 4. eleg. ca. 13. saieth in this wise. He is called in latine stultus, that lacketh experience of thynges, and knowlage of the worlde, nor hath no forsight in thynges to come, so that many beeyng no vnwyse men otherwyse, yet maie at sometyme happily doe stulte, that is foolishly, or more properly to say, vnaduisedly. Fatuus, is he that is a verraie foole, and hath no maner wisedome at all. And it is by translacion taken of the sauerinesse of meates, for when meates be all wearishe and vnsauerie, they be called in latine fatui cibi. And semblably a mā that heth no wisedome, is called in latine fatuus. Martial. li. 12.

Vt sapiant fatuæ fabrorum prandia betæ,
O quàm sæpe petet vina piperq; coquus.

Oh how oft will the cooke aske and requyre

wyne

wyne & pepper for to make the weriſhe betes (that ſmithes and carpenters dine withall) to be ſomewhat ſauerie. And this ſemeth to be a better reſon for this vocable fatuus, then that other, whiche certayne writers doo approue and allow, that is to ſaye, that they are called in latine fatui, which beyng taken with a certaine furie or madneſſe (ſuche as Fatua the wyfe of kyng Faunus was much taken withall) doo propheſie thynges to come, lyke as ſhe the fated Fatua did. Stolidus, is he that is fooliſhe, and draweth muche nigh vnto the nature and perceiuyng or vnderſtandynge of ſhepe, or other foliſhe bruite beaſtes. Hactenus Valla. Inſalſus is he that hath no wyſe dome, nor witte, nor no grace, nor good faction neither in wordes, nor geſture, nor otherwyſe in his behauour. What ſal and ſales ſignifie, it is largely ſhewed and declared in the thyrde ſcene of the ſecond acte of this ſame comedie. Of ſal cometh ſalſitudo or ſalſedo. Of ſalſitudo or ſalſedo, is fourmed ſalſus, a, um, a thyng that is ſalt, and by tranſlation, wittie, ſharpe, and pleaſant, and alſo bityngе in woordes or otherwyſe. Contrary vnto ſalſus is inſulſus, a, um, without any wittineſſe, or pleaſant faction, & conſequently verie fooliſhe, & ſuche as no man may haue any pleaſure in. Sterrit noctesque & dies, he lieth routyng &

knoctyng all day and all night.

Facile pellas vbi velis, you may easily thrust him out of doores whan you lyst.

Hoc ego vel primū puto, this do I thinke euen principall and chiefe of al. Vel. i. etiam.

Accipit hominem nemo melius prorsus, neq; prolixius, he interteineth a man, no mā in the worlde better, nor more sumptuously. Melius, id est, lautius, more deintily. For it is referred to the prouision and deintinesse of cates. And prolixius. i. largius, copiosius, more aboundauntly and plentiously, for it is referred to the aboundance and plentee of all suche thynges as are prouided.

Vos oro, vt me in gregem vestrum recipiatis, I desire and pray you to receiue me into your flocke, as who should say, that I may be admitted into your compaygnie as one of you. See chil. Eras. in the prouerbe. De grege illo est.

Satis diu hoc iam saxum voluo, I haue laboured about this longe enough now, if that be good. It is prouerbiall speakyng, alludyng vnto the fable of Sisyphus, whiche (as the poetes feigne) was sonne vnto Eolus, and a great thief in Isthmo, he vsed whā any strangers arriued there, to slea theim with stones, and to tumble them doune into the water frō the toppes of the rockes, at laste he was slayne

by

by one Theseus, and whan he came to hell, this punishement was geuen vnto him, that he shuld beare vp a great stone vnto the toppe of an hill, and as often as it rolled downe, to fcatte it vp agayne, but he coulde neuer cause it to lie, but that it rolled downe to the hilles foote againe immediately, after that he had brought it to the toppe, and so his labour is infinite: and of this fable, suche as haue greate & the same endlesse peines without any fruite or profite, are prouerbially saied in latine, saxum voluere, to tumble or to rolle the stone. Reade Eras. in chil.

Isti te ignorabant, These men didde not know thee.

Postquam eis mores ostendi tuos, & collaudaui secundū facta, & virtutes tuas, impetraui, As soone as I had informed theym of your condicions, and had prayfed you, accordynge to your actes and vertues or good qualitees, I obteined.

Gratiā habeo maximā, I thanke you with all my hert. Habere gratiā, is properly in the hert, whan we beare wel in mind and remembre suche benefites as we haue had or receyued, and haue good mynde and will to doo semblcable benefites agayne, in recompence of them. Read Lau. Val. lib. 5. eleg. cap. 41.

Nunq̄ fui vsq̄, quin me omnes amarent

plurimum, I was neuer yet too in any place, but that euery body loued me very well.

Dixin' ego vobis in hoc esse atticã eloquẽtiam? Did not I tell you, that you shoulde fynde in this man the moste pure and high eloquence that is? Attica, cæ, or Atte, tes, is a region or coũtrey in Grecia, situate and lyyng betwene Achaia and Macedonia, in whiche countrey or region stoode the citee of Athenes, where was spoken the moste pure and cleane and moste eloquent greeke, lyke as in London is spoken the best and most pure and true Englishe, and in Paris the best Frenche &c. And by reason therof Attica eloquentia, is vsed for the most pure true and polite eloquence, and that eloquence, whiche the beste and moste cunnynge oratours vsed: whiche beste and chiefe oratours for the same cause were called in latine Attici, as who shoulde say, most eloquent, as comyng most nigh vnto the pure eloquence of the Attiques. All be it, here in this place it is spoken ironice, muche lyke as if Guato shoulde haue sayed by Thrasо in englishe: Did not I tell you, that this gentill man rolleth in his Rhetorryke, as apes dooe in tayles? For he saied a littell afore, that Thraso was fatuus, insulsus, & tardus.

Nihil prætermissum, s. est, There hath no-

thynge

thyng been omitted or leat passe.

Ite hâc omnes vos, go all you this waie here.

EINIS Eunuchi.

EX HEAVTONTIMO RVMENO.

In the prologue.

NE CVI SIT vestrum mirũ, meruail none of you Id primum dicam, deinde, quod veni, eloquar, I will first tell that, and afterwarde I will shew and declare the cause of my hither commyng: quod, id est, propter quod, or cuius causa, cuius gratia.

Ni partem maximam existimarem scire vestrum, id dicerem, I woulde tell it if I thought not that the most part of you knowe it well enough all readie.

Nunc quamobrem has parteis didicerim, paucis dabo, Now will I shewe you in two or thre woordes, for what cause I haue learned to plaie this parte.

Rumores distulerũt maleuoli, Ill willers, or maligners haue spreade abroade naughtie tales. Differo, differs, distuli, dilatum, hath many

many significations, to differre, to prolonge, or to delaie. Luca. Nocuit defferre paratis, it hath doen harme vnto many folkes, after that they haue been readie, to make longer delaie. Sometyme to endure, as Plin. in epist. did put differre sitim, to endure thyrst, as who should saie, to forbeare to drynke, though one were thyrsty. Sometymes differre is to trouble a man, and with some sodeyne feare to bringe him at his wittes end, that he know not what first or best to doe. Plaut. in Pseu. iam ego te differam dictis meis impudice, I will rattle or shake ỹ vp er I go, that thou shalt not wot what to doe, shameleſſe felloe that thou arte. Idē in Cistell. Miser, exanimor, feror, differor, distrahor, diripior, ita nullam mentem animi habeo, I miserable body, am almoste dead, I go lyke a man, I wote not whyther, I am in suche griefe, that me thynketh I am pulled in pieces, I am haled in sunder, and am torne in pieces, I haue so lost all the reason and witte that was in my head. So Terence afore in Andria. Orationem sperat inuenisse se, qua differat te: proinde tu face vt apud te sies, He hopeth that he hath nowe founde a tale agaynst the, wherwith to bring the at thy wittes ende: therfore see thou, that thy wittes be thyne owne. And in this signification differor is muche vsed amonge the

latine

latine autours, as differor amore vel cupidi tate, I am in extreme peynes for loue and de syre. Differor doloribus, I am in suche extreeme peynes, that I thynke my selfe to bee torne in pieces, and maie no longer endure for peine. Differor lætitia, I am rauished with ioyfulnesse. Sometimes differo, is to sow or to spread abrode in diuers places, as differre alicui famam, is to spreade abrode a mans name in diuers places. And differre rumorem de aliquo, is to sowe and brynge vp and to spread abrode in diuers places a bruite, or a noyse, or tale of or by any body, as in this place of Terence. Sometimes differre, is to be vnlyke, or to be diuerse from an nother thyng. Rumor, oris, or fama, mæ, is a fame, a bruite, or a noyse, brought vp of any newe thyng, the autour or bringer vp therof beynge vnknowen, and whether the same bruite or fame be good or ill. What rumor and fama signifie, and of the vse of theim, see in Laur. Valla. lib. 4. eleg. cap. 10.

Factũ hic esse id non negat, et se deinde facturũ autumat, He here saieth not the contrary, but that it was so dooen, and he thinketh to doo the same againe hereafter.

Habet bonorum exemplũ, quo exemplo sibi licere id facere, quod illi fecerũt, putat, He hath to laie for him the exaumple of good-

and

and honest persones, by whiche exaumple he thinketh and reckeneth, that he maie lefully doe the same, that they haue doen before him. Exemplum is the thyng that we folow or eschewe, and exemplar is the thyng, in whiche exemplum is conteined, as here in this place of Terence, exemplum is in bonis, and ipsi boni, be exemplar, or exemplaria. And semblеably the eloquence of Cicero is exemplum for vs to folow, and Cicero selfe is exemplar, in whiche exemplum of eloquence is conteyned: and semblеably of all other thynges, as Laur. Val. hath copiously and cunnyngly annoted. li. 6. eleg. cap. 33.

Omnes vos oratos volo, I woulde desyre you all.

Ne ille pro se dictum existimet, Thinke he not that to be spoken in his fauour.

Fecit seruo currenti in via, He dyd it vnto the seruaunt, as he ranne by the strete.

Cur insano seruiat? Why shoulde he doo seruice vnto a madde man.

Finem maledictis facit, He leaueth raylyng.

Adeste æquo animo, stande styll by quietly and patiently.

Date potestatem mihi, Geue me licence.

Clamore summo, & labore maximo, with verie high or loude cryng out, or hallowyng, and with verie great labour.

Caussam

Cauſſam hanc iuſtam eſſe, animũ inducite, Perſwade your ſelues, and thinke in your myndes, that this cauſe or mattier is good, iuſt and rightfull.

Vt aliqua pars laboris minuatur mihi, that ſome parte of my labour may be cut of, Or, that I may haue ſomewhat the laſſe labour and peyne.

Ad me curritur, Euery body cometh rennyng to me.

Experimini in vtrãque partẽ ingeniũ quid poſsit meum, Aſſaie and proue ye what my witte is able to doo in or for bothe partes.

Nunquam auarè pretium ſtatui arti meæ, I neuer ſette to high a price on my crafte: or I was neuer couetous in ſettyng price on my crafte.

Eum eſſe quæſtũ in animum induxi maximum quã maxime inſeruire veſtris commodis, I haue alwaies ben content to thinke, and to recken my moſt winnyng, gaines, and profite to be, to dooe all diligent ſeruice that I can for your profites.

Exemplum ſtatuite in me, vt adoleſcẽtuli vobis placere ſtudeant, Shew an exaumple vpon me, that other younge men may bee deſyrous and may labour to be in fauour with you, or to geat your fauour.

Out of the firſt act in the fyrſt Scene.

Inter-

¶ Inter nos nuper admodum notitia est, it is a very littell while gone, sith we haue been acquainted together.

Agrum in proximo hic mercatus es, you haue bought a plotte of grounde here next besydes me.

Nec rei amplius quidquam fuit. s. inter nos, and there hath been none other thyng at all betweene vs.

Vel virtus tua me, vel vicinitas, quod ego in propinqua parte amicitiæ puto, facit, vt te audacter moneam, & familiariter, bothe your vertue, goodnesse, or honestie, and also that we are neighbours, and dwell nighe together (whiche thynge I recken as one of the chiefe partes and greattest causes of entier amitee and friendship) causeth me to speake vnto you, and to shew you my mynde boldly and familiarly lyke a friende. Monere or admonere, is to tell a man of his faulte with a certayne correction, rebukyng, or chidyng.

Mihi videre præter ætatem tuã facere, & præterquam res te adhortatur tua, me thinketh you dooe otherwise than is conuenient for your age, and otherwise than is requisite for a man of your substance.

Annos sexaginta natus est, aut plus eo, vt conijcio, You are threescore yeres olde, or aboue, as I suppose. Of amplius elegauntly

and

and indifferently ioygned with the nominatiue, accusatiue, or ablatiue case, see in Hadrian de serm. latino.

Agrum in his regionibus meliorem, nec pretij maioris, nemo habet, No man in all these partes hath a better plotte of ground, nor better lande, or more woorthe.

Nunquàm tam manè egredior, neque tã vesperi domum reuertor, quin te in fundo cõspicer fodere, aut arare, aut aliquid facere, I neuer goe foorthe so early in the morninge, nor come home againe so late in the euenynge, but that I see thee abrode in thy groũd, either diggyng, or ploughynge, or els some other woorke dooyng.

Nullum remittis tempus, neque te respicis you are no time vnoccupied, nor passe anye thyng on your selfe, or set any store by your selfe

Hæc nõ voluptati tibi esse satis certò scio, That these thynges are no pleasure vnto you, I am very well assured.

At enim dices, But peraduenture you will say vnto me. Enim, here is no coniunction causall, but an expletiue.

Me quantũ hic operis fiat pœnitet, me thinketh all the woorke that is doen here to littel. Me pœnitet, i. mihi parũ videtur. For pœnitere is to be sorie, to repent, or to forthinke, and because they that are sorie, that their mat-

tiers or businesse goeth not well forewarde, thynke all that is doen to littel. Therfore pœnitere is sometimes elegantly taken for parũ videri, to seme littel. Verg. in bucol. ægl. li. 2

Nec te pœniteat calamo triuisse labellum,

and thinke it not a small thynge to haue learned to play on the pipe or the recorder. Cicero in prefatione libri primi officiorũ. Quãobrem disces tu quidem à principe huius ætatis philosophorum: & disces, quã diu voles: tamdiu autem velle debebis, quoad te quantum proficias nõ pœnitebit, Wherefore thou shalte learne and bee scholer vnto Cratippus, the best and chiefe of all philosophiers that are at this day, as longe as thou shalte be wyllyng thy selfe, and so longe thou oughtest to be willing, as thou shalt not thinke thy selfe to dooe littell good, and to lese thy tyme, but to profite. So Terentius before in Eunucho act. 5. scen. 7. An pœnitebat flagitij, te authore, quod fecisset adolescẽs, ni miserum insuper etiam patri iudicares? Diddest thou not thynke that greate offence, whiche the younge man had dooen by thy counsayle and settyng on, to bee enough, but that thou must more ouer also be the tyrste that should betray and appeche the poore soule vnto his father?

Quod in opere faciundo operæ cõsumis tuæ,

tuæ, si sumas in seruis exercendis, pl' agas,
If you wold bestow that labour in exercising your seruauntes, and setting theim to worke, and seeing them occupied, whiche you spende in working or labouring your owne body, you shoulde doe more good, or, you shoulde haue more good dooen, or, you shoulde haue more profite by it, or ye shoulde more preuayle.

Tantū ne est ab re tua otij tibi, aliena vt cures, eáque quæ nihil ad te attinent? hast thou so muche leisure & voide time from thine owne businesse, that thou maiest medle in other mēs matters, & in such thinges as apertein nothing vnto the? nor nothyng touche nor cōcerne the?

Homo sū, humani à me nihil alienū puto,
I am a man as other men be, & thynke euery thyng that apperteineth to any man, to apperteine also vnto me, or to cōcerne & touche me to.

Tibi opus vt est facto, face, pro fac,
Doe thou as is expedient for the to doe.

An cuiquam est vsus homini se vt cruciet?
Is it expedient for any man to punysche his owne bodie, and to put him selfe to too muche peyne, and tourment?

Ne Lachruma, weepe not. Ne, whan it is an aduerbe of forbiddyng, maie be indifferently ioygned with a verbe of the subiunctiue mode or elles of the imperatiue. But non, maie neuer be ioygned with the imperatiue, and

with all other modes it maie, as Linacre hath noted.

Isthuc quicquid est, fac vt sciam, Let me know the mattier what so euer it be.

Ne retice, Hyde it not, or kepe it not in. Donatus hath noted, that reticere, is to kepe in, and not to vtter suche thynges as we are sorie and take thought for. Obticere, is to kepe in suche thynges as we are ashamed of. Terentius in Eunucho. Virgo cõscissa veste lachrumans, obticet, The maiden hauyng hir gowne all to cutte weepeth, and will speake neuer a woorde. Tacere is to kepe secrete thynges of counsaile, as afore in Eunucho.

Potin' est hic tacere? Can this felow conçele any secretes? or kepe any counsaile?

Ne verere, Be not afeard.

Te aut cõsolãdo, aut cõsilio, aut re iuuero, I will surely helpe you, either by geuynge you woordes of coumfort, or els with geuyng you some good counsayle, or eis in veray deede.

Hac quidem caussa, qua dixi tibi, In lieth euen for the same cause that I haue tolde you.

Istos rastros interea depone, ne labora, Laie downe thy rake in the meane season, and labour or woorke not.

Quam rem agis? What doe you? or what entende you? or what go you about?

Sine me, vacuum tẽpus ne quod dem mihi la-

hi laboris, Leat me alone, that I maie not suffre my selfe to leat any tyme passe voyde of labour. It maie be saied vacuum laboris, or vacuum labore, or vacuum à labore.

Non æquum facis, You doe not well, or honestly, or as you should dooe.

Sic meritum est meum, So haue I deserued, or suche is my desert.

Filium vnũ adolescentulum habeo, I haue but one sonne in the worlde, and he is a yonge stripling.

Nunc habeam nec ne, incertũ est, s. mihi, I am in doubt, whether I haue one now or not.

Quid ita isthuc .s. dicis? or, incertum tibi est? Why saiest thou that?

Est è Corintho hic aduena anus paupercula, There is here a poore olde woman, a straunger that came out of Corinth hither.

Eius filiam ille amare cœpit perditè, His daughter he began to loue so vnthryftily, that he had almost cast awaie & vndoen him selfe.

Propè iam vt pro vxore haberet, So that he vsed hir in maner as his wife, that is, openly without beyng a shamed.

Hæc clam me omnia .s. fecit, All this he did, vnknowyng to me.

Vbi rem resciui, After that I had knowledge of the mattier. Rescio, rescis, rescisti, rescitum, and a verbe frequentatiue of the

same. Resciſco, reſciſcis, reſciui, reſciſcere, reſcitũ, after Aulus Gellius, is to haue some priuie knowlage, and as (we saie) an inkling of any thing doen priuyly or otherwise dissembled and kept from our knowlage. But Valla checketh & reproueth the saied Aulus Gellius, for that saiyng, and sheweth, that Reſciſco is a plaine verbe, & is properly to haue knowlage of a thyng after that it is dooen, of whiche thyng thou were vnknowyng whan it was dooen, specially if it appertayne to the, or to any of thyne.

Tibi ne hæc licere ſperas facere, me viuo? Dooest thou thynke that thou shalte be suffered to dooe suche thynges as this, whyle I am aliue?

Erras ſi id credis, & me ignoras Clinia, Clinia thou art deceiued, if thou so thynke, and knowest me not.

Ego te meum eſſe dici tantiſper volo, dũ quod te dignũ eſt facies, I will thou be called mine, so longe as thou shalt dooe as becometh the, and no longer. For that is the vse of tantiſper, ioigned with Dum, taken for quàmdiu, as sheweth Val. li. 2. eleg. ca. 48.

Si quod te dignũ eſt, non facis, ego quod me in te ſit facere dignum inuenero, if thou dooe not as becometh the to dooe, I shall finde the meanes to doe by the, as shall become me.

Nul-

Nulla adeò ex re isthuc sit, nisi ex nimio otio, surely this cometh of none other thyng, but of to muche ease and idleneſſe. Adeo. i. certè, profectò.

Ego isthuc ætatis non amori operam dabã, I, when I was of the age that thou arte, did not bestow nor set my mynde on wanton loue. The latine autours vse with great grace and much elegancie. Id temporis, per id tempus, id ætatis, hoc ætatis, isthuc ætatis, quid ætatis, absolutely. Wherof read in Hadrian de serm. lat.

In Asiam hinc abij propter pauperiem, I was fayne to goe out of these parties into the countrey of Asia for pouertee.

Adolescentulus sæpe eadẽ & grauiter audiendo victus est, The younge man with ofte and sore hearyng one thyng was euen dooen, or was greatly dismaied.

Putauit me ætate plus scire, He thought that I knew more, by reason that I was older, or, he thought that I could better skill in thynges, or was better seene in experience of the worlde, because that I had mo yeres.

Putauit me benevolentia plus prouidere, quàm seipsum sibi, he thought that I would prouide for him, or forsee what was moste expediente for his profite, better thanne he would for him selfe, for the entiere and hartie

loue that I bare him.

In Asiam ad regem militatum abijt, he is gone hense into the countrey of Asia vnto the kyng there, to be a souldiour, and to goe on warrefare.

Clam me profectus, menseis tres abest, he went away and toke his iourney vnknowyng to me, and hath ben away nowe a whole quarter of a yere. In woordes betokenyng space of time, the vse of the accusatiue sygnifieth continuaunce of time without intermission or ceassyng, secundum Seruium. Albeit, we may vse also the ablatiue.

Ambo accusādi. s. estis, you ar both to blame

Illud in cœptum animi est pudentis signū, That beginnyng is a signe or tokē of a shamefast hert, or of an honest hert.

Vbi comperi ex ijs, qui ei fuere cōscij, whā I knew of it by them that were priuie to it, and of his counsayle.

Domum reuertor mœstus, Home I come agayne all sadde.

Domum reuertor animo ferè perturbato, atq; incerto præ ægritudine, home I come a gaine, in maner out of my mynd, or distraught and vncertayne what to doe for thought. Cic. in tus. quæst, sheweth, that ægritudo proprely is in the mynde, and ægrotatio in the body, and that animus est æger, corpus ægrotum.

tum. All be it, those woordes are muche confounded, that is to say, the one vsed for the other, as well in the sayd Cicero, as in Quintilian, Terence, and others.

Accurrunt serui, soccos detrahũt, My seruauntes came rennynge to me, and pulled of my pynsons or stertuppes. Soccus, socci, socco, was a kynde of shoes, and it is fourmed of saccus, sacci, a bagge, and had it name therof, because that whan it was fastened vpon the foote, it bagged and laye full of pleytes. And they were vsed in wearynge bothe of men and women, but most amonge the nobles and riche folkes.

Video alios festinare, lectos sternere, cœnã apparare, I see some others make haste, to laie the table, and to make ready for supper. Lectus, cti, is a bedde. Festus Pompeius deriueth Lectum ab alliciendo, that whan the body is weary, it desyreth rest. And some deriue lectũ, of the greke woorde lectrõ. Al be it, lectus, vt inquit Varra, dict⁹ est, quòd lectis herbis & frõdibus stramẽta facerẽt, Lectus is so called (saieth Varro) because that in olde time they vsed to gather grasse and leaues, or boughes, and so to straw them on the ground, and than to lie downe on them. And because they vsed muche to eate in the same place (for than they had not yet founde the vse of meate

tables) therfore lectus was also taken for mēsa, and is muche vsed in that signification in Plaut. Terence, & al poetes, and other wryters, that be of any antiquitee. Horat. Sæpe tribus lectis, videas cœnare quaternos, a mā shall se oft times thre tables at ones, & at euery table. 4. persons at supper, or eatyng meate.

Pro se quisque sedulò faciebat, quò illam mihi lenirent miseriam, they were euery bodie for his parte as buisie as they could be, to ease me of the care that I was in.

Vbi video hæc, cœpi cogitare, whan I sawe all this, I began to cast & thinke in my mynde.

Tot mea solius soliciti sūt caussa, vt me vnum expleant? Are so many persons diseased and troubled for my cause and sake onely, to satisfie the pleasure of me alone? Of mea solius caussa, with others lyke, reade Lauren. Vall. li. 2. eleg. ca. 1. about the middes, where he doeth copiously and cunnyngly treate therof. Vnum, id est, solum.

Sumptus domi tantos ego solus faciam? Should I alone, or beyng but one man spend so muche money, or be at so greate charges in my house?

Gnatum vnicum pariter vti his decuit, aut etiam amplius, It was meete that my onely sonne should haue had as much parte of these thynges as I, or rather more.

Illa ætas magis ad hæc vtenda idonea est, That age is moze mete to occupie those thinges. Whan there cometh in any latine clause a gerunde of a transitiue, that gouerneth an accusatiue case after him, the gerunde maie verate elegauntly be chaunged into a noune participiall of the voice of the future in dus, and made to agree with the substantiue in gendze, numbze, and lyke case, as the gerunde was befoze it was chaunged. An exaumple of the ablatiue case. Cic. in præfat. li. 1. offic. Orationem latinam efficies profecto legendis nostris pleniorem. Foz legendo nostra. Thy latine tounge thou shalt vndoubtedly make moze ful and moze copious by readyng my wozkes, and suche bookes as I haue wziten. An example of the accusatiue. Idem li. 1. off. Meminerimus autẽ et aduersus infimos iusticiam esse seruandã, Foz seruandũ esse iusticiam, And we must remembze to kepe Justice, that is, to deale iustly and truly also with the poozest and lowest persones that be. An example of the genitiue case. Ibid. Vt nec medici, nec imperatores, nec oratores, quãuis artis pręcepta perceperint, quicq̃ magna laude dignũ, sine vsu et exercitatione cõsequi possũt, sic officij cõseruãdi pręcepta tradũtur illa quidẽ, vt faciam⁹ ipsi. foz pręcepta conseruãdi officiũ, As neither phisitiõs, noz

capyz

tapitaines in warre, nor oratours, thoughe they haue substauncially well learned all the rules of their facultee, yet maie not possibly attayne to doe any thyng worthy great praise and commendacion, without muche exercyse and practisyng: right so there be written and geuen vnto vs preceptes of our office and duitee, how to behaue our selues in our liuyng towardes all persons, but that is to the entent that we must put them in vre, and practise the same our selues. I saied a verbe transitiue, that gouerneth an accusatiue case. For suche mutacion or chaunge maie not be dooen in any verbes gouernyng any other case, and not an accusatiue. For we maie not saie placendi præceptoris studium, but præceptori, nor in maledicendo te, but tibi, nor in abstinendis voluptatib⁹, but in abstinendo à voluptatibus, excepte whan abstineo is taken and made a transitiue, nor ad abundanda bona, but ad abundandum bonis. Therefore whan we saie, ad hæc vtenda, children shall note, that the latine men of olde tyme vsed these verbes, vtor, fungor, fruor, potior, and sometimes careo, gouernyng an accusatiue case after theim, exaumples be euery where innumerable, apud Plau. Terentium, Ciceronem, iure consultos, & alios.

Eum ego eieci hinc miserũ iniusticia mea.

I haue

I haue expulsed and driuen hym from hense your soule by mine vnreasonable facion or dealyng, whiche saieth in an other place of this same scene thus. Propter meas iniurias. Malo quidem me dignum quouis depu-tem, si id faciam, I might well thinke my selfe woorthy any misaduenture in the worlde, if I shoulde dooe suche a thyng.

Vsque dum ille vitã illam incolit, pro colit, agit, degit, As longe as he liueth suche a life as that is, or, as longe as he liueth after that sorte, or rate.

Ille de me supplicium dabo, I will suffre him to punishe me, or I will suffre punishmẽt for his sake. Dare pœnas, dare supplicium, Luere pœnas, luere suppliciũ, péndere pœ-nas, and péndere suppliciũ, is to suffre pu-nishement, or to be punyshed. And thei be construed with a nominatiue of the partie that suffereth the punishement, and with a datiue case of the person that dooeth punishe.

Nil relinquo in ædibus, nec vas, nec vesti-mentum, I lefte nothyng in the house, ney-ther vessell, nor garment, nor nothyng.

Corrasi omnia, I haue scraped vppe and solde altogether. Corrasi. i. compilaui, ven-didi. Donate.

Inscripsi ædes mercede, I gaue vp my hous, and wrote vpon the dores, that the hous was

to

to leat, or to be solde. So Plaut. in Trinummo. Quia rure dum sum ego vnos sex dies, me absente, atq; insciente, inconsultu meo, ædes venales hasce inscripsit literis, because that whyle I haue been in the countrey, but one poore sixe daies, he hath written vpon the doore, that this my house was to sell, I beyng from home, absente or out of the waie, and knowyng nothyng therof, and without any counsayle askyng of me, meo incõsultu. i. minime me consulens.

Agrum hũc mercatus sum, I haue bought this plotte of grounde. The difference betwene ager, fundus, villa, et prædium, read in Valla. li. 6. eleg. cap. 41.

Hic me exerceo, Here am I occupied, or, here doe I exercise my selfe.

Non fas est vlla me voluptate frui, I maie not take any maner pleasure.

Ingenio te esse in liberos leni puto, I reckon you to be of a gentil nature and tendre on your children.

Puto illum obsequentem, si quis rectè aut commodè tractet, I reckon him tractable or easie enough to be ruled, if a man did handle him well, or after a good sorte.

Neque tu illũ satis noueras, nec te ille, neither thou knewest him very well, nor he the: or, neither thou were veraie well acquainted

with

with his facion, nor he with thine.

Nunquã ostendisti, quanti illũ penderes, you neuer shewed how much ye set by him.

Nec ille tibi est credere ausus, & he durst not trust ẏ, or, nor he durst make ẏ priuy to thiges.

Ita res est, So goeth the mattier, or so it is.

Illum saluum adfuturum esse cõfido propediem, I truste veraiely, that he wyll ryght shortly be here in good health.

Vtinã dij ita faxint, god grant it may so be.

Si commodum est, hodie apud me sis volo If you may conueniently, I woulde desyre you to make mery at my house to day.

Siccine est sententia? Thynke you so? or, is that your mynde or opinion in deede?

Quæso tandem aliquantulum tibi parce, I pray you fauour or spare your selfe somewhat at last after so great labour.

Bene vale, Fare ye well, or god be with you.

Lachrimas excussit mihi, He hath caused me to weepe.

Miseret me eius, I haue pitie on him.

Monere oportet me hunc, ad cœnam vt veniat, I must put him in remembraunce to come to supper.

Ibo vt visam, si domi est, I will go to see, if he be at home. It is shewed afore, that viso, facesso, capesso, lacesso, with other lyke verbes in, so, be not desideratiues, as Priscian

woulde

would haue them, and that they signifie and betoken the mouyng and act of the body, and not the affecte nor desyre of the mynde: yet sometimes they be vsed for theyr primitiues, as here visam, is put for his primitiue videã. And so is it to be taken, as often as it is ioigned with any of these woordes, venio, eo, is, iui, gratia, causſa, studium, or any other lyke voyce.

Nihil opus fuit monitore, iamdudum domi præsto apud me esse aiũt, he had no nede of any man to put him in remembraunce. For they say, that he is at home at my house all readie, and hath been a good while.

Egomet conuiuas moror, I my selfe cause my geastes to tarie. Moror te (as testifieth Donatus and also Valla) in oratours is most taken for retineo te, or, in mora teneo, I cause the to tarie. Quintilian. Quid me adhuc pater detines? quid moraris abeuntẽ? Father wherfore dooe ye holde and kepe me backe still? Why doe ye cause me to tarie that would be gone?

Quid crepuerunt foras? why creaketh the doore, or, what creakynge maketh the doore? A me quisnã egreditur? who cometh foorth of my house? For the preposicion, a, ioigned with the ablatiues of persones, betokeneth from the same persons hous, as, A iudice ve-

nio

rio, I come from the iudges house, and so apud, as, Apud nos est, He is at our house, but this is most vsed in poetes.

Huc concessero, I will stande aside here.

Concedo, dis, concessi, cõcessum, sometimes signifieth to goe, or to departe out of one place into an other, or, to stande aside where to be secrete.

¶ In the seconde Scene.

¶ Nihil adhuc est, quod vereare, There is nothyng yet why thou shouldest be afearde.

Illum simul cum nuncio tibi hic affuturũ hodie scio, I know well that he will be here with you anone together with the messenger that went for him. Simul cũ nuncio, as who shuld saie, as soone and with as great expedicion, as the messenger that was sent for him.

Solicitudinem istã falsã, quæ te excruciat, omittas, Let goe that false care and thought that vexeth and freatteth thy hert.

Qui cum loquitur filius? With whõ talketh my sonne?

Oportunè aduenis, You come verie well.

Hunc Menedemum nostin' nostrum vicinum? Owe ye know Menedemus here beyng oure neighbour?

Mihi magna cũ eo iam inde vsque à puericia sẽper fuit familiaritas, I haue ben verie familiarely acquaynted with him euermore es

men from my childehode.

Voluptatem magnam nuncias, thou shewest tidynges that be very pleasaunt.

Quam vellem Menedemum inuitatũ, vt nobiscũ esset hodie, Howe glad would I be that Menedemus had been desyred to be in compaignie with vs, or at my house to daie.

Caue faxis, non est opus pater, Beware do it not, it is not so expedient father. We maie saie, Caue faxis, or caue ne faxis, Caue cadas, or caue ne cadas: Fac scribas, or, Fac vt scribas: Cura fiat, or Cura vt fiat. And it is eclipsis coniunctionis.

Incertum est etiam, quid se faciat, He can not yet tell what to doo with him selfe. Of suche maner speakynges as this, Quid se faciat, with others lyke, it is noted afore, incertum est. s. illi.

Modo venit, He came but now.

Timet omnia, He feareth all thynges.

Misere amat, He is verie depe in loue, or, he loueth desperately.

Propter eam hæc turba, atq; abitio euenit, For hir sake hath chaunced all this businesse, or brabling, and goynge out of the countrey.

Seruolum ad eum in vrbem misit, He hath sent a seruant into the citee vnto him. Seruolum pro seruulum, per antithesin, whiche is whan one letter is put for an other.

Quem

Quem minus miſerum eſſe, credere eſt? whome ſhould a man thinke to be in a better caſe, or leſſe deſperate?

Quid reliqui eſt, quin habeat, quæ quidem in homine dicuntur bona, parentes, patriã, amicos, gen°, cognatos, diuitias? what faulteth or wanteth, but that he hath all thynges, at leaſte wiſe that in man are called and reckened good thynges, that is to ſay, father and mother, his countrey, friendes, and honeſt ſtocke and degree of byrthe that he cometh of, kynſfolkes, and riches.

Hæc périnde ſunt, vt illius animus, qui ea poſsidet, All theſe thynges be ſuche, as is the mynde of him that hath them in poſſeſſion. Of the elegaunt ſoygnynge of périnde, with ac, atque, vt, quàm, quaſi, acſi, atque, ſi, &c. Read Hadrian de ſerm. lat.

Qui vti ſcit, ei bona ſũt: illi qui non vtitur recté, mala, To him that knoweth howe to vſe them thei be good, and to him that can not vſe them as he ſhould dooe, they be yll.

Ille fuit ſenex importunus ſemper, That olde foole was euer more vnreaſonable.

Nihil magis vereor, quam ne quid in illũ iratus plus ſatis faxit, I feare nothing ſo muche as this, leaſt that he beynge moued, and bearyng him diſpleaſure, will doo ſome thing vnto him woorſe than he ſhould dooe.

Reprimã me.i.tacebo, I wold hold my peace

In metu esse ille est vtile, it is expedient for him to be kepte in awe.

Quid tu tecum ? s. loqueris ? What saiest thou to thy selfe there ?

Vtut erat, mansum tamẽ oportuit, how so euer it was, yet he ought to haue taried at home, and not to haue gone away. The voyce of the participle of the preter tense is muche taken and vsed per enallagen partium, siue per ἀντιμερίαν for the infinitiue mode of the actiue voyce, secundum Donatum, or of the passiue voice, secundum Priscianum. Salust. Priusquam incipias consulto, & vbi cõsuluseris, maturè opus est facto, before that a mã beginne any thyng, he must first take good aduisement and deliberacion, and whan he hath so consulted and taken aduisement, he ought to dooe it with all celeritee, spede, and expedicion. Where Pulcian interpreteth consulto, and facto.i.cõsuli & fieri, Terent. in Hecyra, In arcẽ transcurso opus est, It were expedient to renne and to make a steppe to the castel. Transcurso Donate expouneth pro transcurrere. But in suche speakynges as these, Volo datum, factũ oportuit, mansũ oportuit. &c. is to be vnderstande (saieth Linacre) the infinitiue mode, esse: So that it bee the preter tense of ỹ infinitiue mode passiue. For

by

by them is vnderstanded not onely the action or doeyng of a thynge, but also the perfection and ende of a thyng, already brought to passe, and to a finall ende or effecte. &c.

Fortasse aliquanto iniquior fuit, Perchase he was somwhat hard, straight, or vnreasonable.

Quem ferret, si parentem non ferret suũ? Whom should he haue suffered or forborne, if he should not haue forborne his owne father?

Hunccine erat æquũ ex illius more, an illũ ex huius viuere? was it mete that this man should liue, as the other would haue him, or els the other to liue, as pleased this man?

Quod illum insimulat durum, id non est, Where as he accuseth him, or layeth to his charge, that he is hard or straight, that is not so. Insimulare is properly to lay to ones charge a crime that is not true, but a forged matter.

Parentum iniuriæ vniusmodi sunt fermè, The straightnesse or hardnesse of fathers towardes theyr children, is of one sorte, or after one rate for the most part.

Ea sunt ad virtutẽ omnia, All those thynges be to the furtheraunce of vertue, as if he had saied, to bryng theyr children to goodnesse.

Vbi animus semel se cupiditate deuinxit mala, necesse est consilia consequi cõsimilia whan the mynd hath ones entangled and captiued it self with any ill desire, or naughty ap-

petite, it can not be chosen, but that semblable counsayles and purposes must needes ensue foorthwith.

Hoc scitum est, periclum ex alijs facere, tibi quod ex vsu siet, It is a noble and goodly sentence or saiyng, euery man to proue by others, what may be moste expedient, and profitable for him selfe. Scitum. s. dictum. i. præclarum & doctrina plenum, quæ confert ad vitam cum decoro inque officio degendã. Periclum pro periculũ, per syncopen. Siet pro sit, per epenthesin.

Ibo hinc intrò, vt videam nobis quid cœnæ siet, I will goe hense in, that I maye see what suppar we haue towarde.

Vide, ne quo hinc abeas longius, See that thou goe not furre out of the way.

¶ Out of the seconde Acte, in the first Scene.

¶ Quàm iniqui sunt patres in omnes adolescenteis iudices, How vnegall iudges be fathers agaynst all younge men.

Aequum esse censent, nos iam à pueris illico nasci senes, They thinke it reason, that we euen of littell babes, should by and by become sage olde men.

Ex sua libidine nos moderantur, quæ nũc est, non quæ olim fuit, They rule, measure, and ordre vs by theyr owne wilfull appetite,

that

that thei haue now, and not that they had ma-ny yeres gone, that is, whan them ſelues were younge men as we be now. Libido, libidinis is ſometyme taken in bonam partem as Do-nate noteth. Sal. in Cat. Magisq; in decoris armis et militarib⁹ equis, q̃ in ſcortis & cõui uijs libidinem habebant. And thei had plea-ſure and appetite in goodly harneſſe and greate hoꝛſes foꝛ warre, moꝛe than in harlottes, and in feaſtyng, banketyng, oꝛ reuellyng.

Mihi ſi vnq̃ filius erit, nę ille facili me vte-tur patre, If euer I ſhall haue a ſon, in faieth he ſhall haue a veray gentyll father of me.

Et cognoſcẽdi, & ignoſcẽdi dabitur pec-cati locus, He ſhall haue tyme to know his faulte, and to haue it pardoned oꝛ foꝛgeuen. Ignoſco is ſometymes a verbe actiue & tran-ſitiue, and gouerneth an accuſatiue, and a da-tiue: as, Foꝛgeue me this one fault, Ignoſcas mihi hoc vnum delictum. Of ſuche verbes it is noted aboꝛe. Locus. i. tempus, ſpacium, ſufficient tyme and ſpace.

Mihi per aliũ oſtendit ſuam ſententiã, He declareth me his owne mind and opinion vn-der the name and colour of an other perſon.

Adbibit plus paulo, He hath dꝛunken a lit-tell to muche, oꝛ, as we vſe to ſaie (in ieſtyng) he hath taken a potte of maius.

Sua narrat facinora, He telleth of the pꝛan-

kes that he hath plaied in his daies.

Periculum facito, Prooue.

Ne ille haud scit, q̃ mihi nunc surdo narret fabulam, In faieth full little wotteth he how deafe I am, or how ill I can heare nowe in this side, on whiche he maketh all this clatteryng vnto me. Surdo narrare fabulã, to tell a tale to a deafe bodie, is a prouerbe to bee saied of theim that labour in vayne. And it is the same that we vse to speake prouerbially, when we here a thynge that lyketh vs not, saiyng thus, I can not here on that syde: whiche maie be saied properly in latine, Surdo narras fabulam, or, Surdo canis. Verg.

Non canimus surdis, respondent oĩa syluę.

Magis nũc me amicæ dicta stimulãt, da mihi, atq; affer mihi, Now at this tyme the saiynges of my beste beloue goe nere my stomacke, geue me this, and bryng me that. &c.

Quid respondeã, nihil habeo, I haue nothyng in the worlde, what to make aunswere. Quid pro quod, as, quid magnum, for aliquod magnũ, or aliquid magni. and al be it, it appeare cõtrary to the nature of quid, takẽ and vsed moste commonly for a substantiue, and gouernyng a genitiue case after him, yet it is an elegant maner of speakyng, and much vsed in probate autours, as well ioygned with adiectiues, put substãtiuely, as also with substan-

ſtantiues, and agreyng with the ſame in caſe, gendre and numbre, as if it were an adiectiue. Cato de liberis educandis. Si quid his datū ſit eſculentū, If any thyng be geuen them to eate, or that is mans meate. Ci.li.2.epi.fam. Graue eſt homini pudēti petere aliquid magnū ab eo, de quo ſe benemeritū putet, ne id quod petat, exigere magis, quā rogare, et in mercedis poti⁹ quā beneficij loco numerare videatur, It is a great peine or griefe to a man that hath any ſhame in him, to deſyre any great thyng of hym, vnto whom he thynketh hym ſelfe to haue doen any pleaſure afore, leſt that he male ſeme that thyng, which he deſyreth, rather to exacte and to requyre as due, than to deſyre, and rather to recken or accoumpte the ſame in place of a due rewarde or wages afore deſerued, than in place of a benefite. And ſo in other exaumples innumerable whiche for breuitee I omitte.

Neque me quiſquā eſt miſerior, Nor there is any man liuyng more miſerable, or in worſe caſe than I am.

Quarum rerum ſatagit, he hath enoughe to doe of his owne, or he hath a buſie piece of woorke of his owne to doe. Satago, ſatagis, ſatęgi, ſatactum, is to haue buſineſſe or matters enough to doe. And it is ſometymes conſtrued with a genitiue, as here, & ſometymes it

is put absolutely without any case ioygned with it: And sometymes it signifieth diligentem esse, seu festinare, To be diligent or to make buisie speede and hast.

Mea amica est potens, procax, magnifica, sumptuosa, nobilis, My bestbeloue or paramour is a woman of good habilitee, & she is euer craupng magnificent, or ladilike, a chargeable, or costly piece, and a gentill woman. Procax, procacis. i. petax, euer askyng and craupng, fourmed of proco, procas, whiche is poscere to desyre, and therof woers are called in latine proci, as (who should saie) poscentes vxorem atque ambientes, desyrpng and demaundynge or askynge the wyfe that they wooe.

Mihi religio est dicere, I dare not saie it, or I haue a cõscience to speake it. Religio. i. metus, Feare, and (as we saie) scrupulositee of conscience, per metaphoram. For religio properly is the true seruing and woorshipping of god, and of holy thynges. ex Cicero.

Hoc ego mali non pridem inueni, neque etiam dum scit pater, It is not longe that I haue perceiued this displeasure or incommoditee, nor my father dooeth not yet know it. Inueni. i. intellexi, sensi.

¶ In the seconde Scene.

¶ Si mihi secũdæ res essent, If I wer welthy

or

or in prosperitee, or, if my fortune were good.
Vereor, ne me absente mulier corrupta sit, I feare least that the woman hath ben peruerted or made naught, while I haue ben away.
Concurrunt multæ opiniones, quæ mihi animum exaugeant, there come many opinions together, that cause my mynde muche the more to thynke. Exaugere, is to encreale a thynge, and to make it muche more than it was, and therof Exaugere animum is to increase the opinion of the mynde, and to cause the mynde muche the more to bough, and to encline to that opinion that it was in afore, per metaphoram.
Sub imperio cuius est? Vnder whose rule or ordering is he?
Illi nihil præter precium dulce est, he thinketh nothyng sweete but money, or, there is nothyng sweete vnto him, or in his opinion but money.
Hei misero mihi, alas that euer I was borne The interiections, heu, and prôh, gouerne a nominatiue case, as heu pietas, heu prisca fides, Prôh Iuppiter, & an accusatiue, as Heu me miserum, Prôh deûm atq; hominũ fidẽ. Hei gouerneth euer more a datiue.
Etiã caues, ne videat forte te à patre aliquis exiens? wylt thou beware yet agayne, least perchaunce some bodie comynge foorthe from thy

thy father eſpie thee?

Neſcio quid mihi animus præſagit mali, I can not tell how my mynde geueth me, that all is not well, or that I ſhall haue ſome ill chãce, or I can not tell howe my herte grudgeth agaynſt ſome ill to come. Præſagio, ſagis, præſagiui, is to perceiue a thyng that is towarde, before it come. Of præ, quod eſt ante, before, & ſagire, hoc eſt acutè ſentire, to bee quicke of perceiuyng, and ſmellyng, and therof dogges are called ſagaces, quicke of ſmellyng or ſentyng.

Pergin' iſthuc prius dijudicare, q̃ ſcis quid veri ſiet? Dooeſt thou yet ſtill iudge the matter, before thou knoweſt what the truethe is?

Si nihil mali eſſet, iam hic adeſſet, If al had ben well, he would haue been here ere now.

Non cogitas hinc longius abeſſe? Dooeſt thou not cõſidre, that it is a great way hens?

Noſti mores mulierum, dum moliuntur, dũ comuntur, annus eſt, thou knoweſt the guiſe of women, whyle they ſet forwarde, and while thei attire, pieke, and trimme them ſelues, it is a whole yere. Molior, moliris, molitus ſum, is to force a bodie, and ſtrayne him ſelfe to doo any thyng. Como, mis, compſi, comptum, eſt ornare, to make gaie, or to attyre, or to decke the buſhe: for in the trimmyng of the heare conſiſteth a great parte of the beautie

autie of man or woman.

Respira, Take a good herte.

Eccum Dromonem cum Syro vnà adsunt tibi, Loe yonde Dromo and Syrus, they are bothe here together. Tibi est datiuus festiuitatis gratia adiunctus. Lauren. Valla hath obserued, that ecce and en signifie one thing, and be construed indifferently with a nominatiue case, or with an accusatiue. All be it, he protesteth, that he hath not read (at least wise in any oratour) yea a few times in any poete, ecce gouernyng an accusatiue. Eccum, eccam eccos, eccas, ellum, ellam, ellos, ellas, the same Valla expouneth not by pronounes (contrary to Priscian and others) sayinge, Eccum .i. ecce eum, or ecce hunc, nor ellum. i. ecce illum, nor eccam. i. ecce eam, eccos. i. ecce eos, ellam. i. ecce illam, ellos. i. ecce illos, but by aduerbes thus, eccum. i. ecce hic. s. eum. &c. ellum. i. ecce illic eum. &c. And eccam. i. ecce hic. s. eam. &c. eccos. i. ecce hic. s. eos. &c. ellam. i. ecce illic. s. eam. &c. ellos. i. ecce illic. s. eos. &c. And therfore they be ioigned with an accusatiue of the thing that we wil demõstrate or shew. Terẽtius in Eun. Eccum Parmenonem, eccũ me. i. ecce hic Parmenonẽ, ecce hic me. And so here Eccum Dromonem. i. ecce hic Dromonem. &c. So ellum Parmenonẽ. i.

ecce

ecce illic Parmenonem, vel potius ecce illic Permeno ſecundum Vallam.

¶ In the thirde Scene.

¶ Ain tu? Saieſt thou ſo in deede?

Sic eſt, It is euen ſo.

Interea dū ſermones cœdimus, illi ſūt relicti, While we haue kepte and prolonged cōmunication, they be left a great way behynde. Cœdimus ſermones. i. miſcem⁹, ex Nonio.

Minimè mirum, adeò impediti ſunt, ancillarum gregem ducunt ſecum, It is no merualle that they haue ben ſo longe in comynge, they be ſo peſtered, for they bryng a whole flocke of maiden ſeruauntes with them. Minimè mirum. ſ. eſt illos tam tarde aduenisſe.

Men' rogas? Dooeſt thou aſke of me?

Non oportuit relictos, portant quid rerum, It was not well doen to leaue them behynde, for they beare ſome thynge of charge about theim.

Portant aurum, veſtem, & veſperaſcit, & non nouerunt viam, They haue about them bothe golde, and apparayle, and darke nyght cometh faſt on, and they know not the waye.

Factum à nobis ſtultè eſt, It was fowliſhely or vnwiſely dooen of vs.

Abidum illis obuiam properè, Goe and meete them apace. Abidum pro abi, parelcon eſt, as quiſnam pro quis.

Væ miſero mihi, quãta de ſpe decidi? woe is me vnfortunate bodie that I am, out of how great hope am I fallen or brought?

Quæ res te ſolicitat? what thyng troubleth your minde? Solicitare here betokeneth inquietare, curã inijcere, to diſquiet: to make penſike. So in Andria. Cur ego meã ſenectutem huius ſolicito amentia? why do I diſquiete and vexe mine olde age for his folye? Plaut. in Aulul. Quia iſthuc facin⁹ q̃ tuum ſolicitat animum, id ego feci & fateor, For this dede that troubleth and vexeth thy mynd, I did my ſelfe, and I confeſſe it. Sometyme ſolicitare to ſhew as wel hope as feare. Plin. li. 1. epiſt. Nulla ſpe, nullo timore ſolicitor, nullius rumorib⁹ inquiẽtor, I am not moued neither with any hope, nor with any feare nor I am not diſquieted with the rumours or new tales of any man. Teren. in Andria. Miſ. Orare iuſſit, ſi ſe ames, hera, iã vt ad ſe ſe venias. Videre ait te cupere. Pamph. Vah perij, hoc malũ integraſcit. Siccine me atq̃ illam opera tua nunc miſeros ſolicitarier? Mis. My dame bidde me praie you (if ye loue hir) to come to hir by and by, for ſhe ſaieth, that ſhe woulde verie fayne ſee you. Pamph. Alas woe is me, this miſchiefe is euery daye renewed wooꝛſe and wooꝛſe: is it well dooen, that bothe I and ſhe vnhappy bodies be thus

brought

brought in hope and feare euery daie, by the meanes of thee: Sometyme it is to prouoke, or to lie instantly vpon, and to entice one to any thyng. Curtius lib. 2. Verum enimuero cũ modo milites meos literis ad proditionẽ, modo amicos ad perniciem pecunia solicitet, ad internecionẽ mihi persequendus est, But yet for as muche as he doeth egge & entice somewhyle my souldioures by letters to betraie me, and somewhyle my frendes with money and rewardes to slea me, I muste needes pursue him to the death. And solicito, is to bee written with one single, l, except in poetes, whiche double the same, l, per epenthesin, metri causa, for it is fourmed à solo. For what other thynge is solicitare than solo citare, i. loco suo mouere: to moue or stirre a thynge out of the grounde that it stoode on, and out of his place. For that solum doeth signifie locum, who doubteth, sins that the etymologie of the latine woorde exules, is ꝙ dicantur patriæ suæ solo pulsi: and therof solicitare is to tourne vp the grounde in tillyng or ploughyng. Tibul. Et tenera ferro sollicitauit humum. And because that solum is saied also of the sea: Therfore solicitare is sometyme taken for nauigare. Claud. Et rudib⁹ remis sollicitauit aquas For solum is euery thyng that beareth vppe

and

and staieth any thyng, as the water is solum to the shippes, and to the fishes. Verg. Subtrahiturq; solũ. Et Ouid. Omne solum forti patria est, vt piscib⁹ æquor: Et volucri vacuo quicquid in orbe patet. In whiche verse Ouide calleth the ayre solum to the byrdes, and the skie is solum to the sterres. Ouid, Astra tenent cœleste solum. &c.

Rogitas quid siet? Dooest thou aske what it is? or what is the mattier q̃ he?

Nunc demũ intelligo, I perceiue it nowe at last, and so I did not afore. Demum et denicq; idem significant quod tandem, i. post longam moram: after long tarying, as in example. When thou hast well and perfytely learned all thynges, than at last and not afore thou maiest teache others, Cum omnia perdidiceris, tũ demum, or denique, or tandem docere alios potes. Secundarily demum is taken for omnino vel solũ, specially whan it is ioygned with these pronounes, hic, iste, ille, is: or with these aduerbes ita, or sic, so that demum conteineth and importeth a certayne excepcion of an other thyng, thus, Ea demũ est glorioſa laudatio, quæ à laudatis viris proficiscitur, that praise and none els, is to a man honour and good name, whiche cometh and riseth of honest men, and praise worthy. Ita demum me abs te amari sentiam, si huic

homini mea cauſſa commodaueris, I ſhall by this meanes and none other, perceyue and thynke, that you loue me hertily well, if you dooe pleaſure vnto this man for my ſake. Tum demum te amicum putabo, quũ beneuolentiam erga me tuam re experitus fuero, I will than and neuer afore thynke the my friende, whan I haue in deede had a proufe of thy good wyll and herty loue towardes me .&c.

Dij boni quid turbæ eſt? Good lorde, what a rable or trayne, or compaignie is there of theim: and ſometymes it maie be engliſſhed thus, Good lorde what araie, or trouble, or buſineſſe, or a doe is there?

Aedes noſtræ eos vix capient, ſcio, Our houſe will ſcarcely holde theim all, I knowe well: or, our houſe will vneth be hable to receiue theim all, I am verie ſure.

Quid comedent? quid ebibent? i. quantũ, How much will thei eate and drinke? or what meate and drinke will thei ſpende?

Eccos quos volebam, Loe here them that I would haue. How eccos is to bee expouned, it is ſhewed a little afore.

O Iuppiter vbinam eſt fides? O Iuppiter, where is honeſtie, or ſure & faiethfull kepyng of promiſes become? For fides (as ſaieth Cicero lib. 1, offic.) eſt dictorum cõuentorũq; conſtans

cõstantia & veritas, ex quo credamus, quia fiat quod dictũ est, appellatam fidem, Fides is the substanciall keppynge, and the true and sure agreynge of a mans saiynges and couenauntes, and the performance of the same.
And therfore let vs beleue and thynke veryly this to be the very true etimologie, that is to say, the very true reason, diffinicion, and interpretacion of the woorde fides, quia fiat quod dictum est, that suche thynges be dooen in deede that are promysed in woorde, and whan the deedes are answerable and agreeyng vnto the woordes and saiynges or promises.
Tu interea loci collocupletasti te, thou hast enriched thy selfe in the meane season, or thou hast gotten great gooddes in the meane tyme.
Me in his deseruisti malis, Thou hast forsaken me in this aduersitee or distresse.
Propter quam in summa infamia sum, & meo patri minus sum obsequens, for whose cause I am in very great infamie, obloquie, or shlaunder, and am not ruled by my father, as I should be, or dooe not solow my fathers mynde as I ought to dooe, or lesse obedient to my father than I should be.
Nemo est miserior me, There is no man woze miserable or in worse case than I.
Hic de verbis nostris errat, quæ hic sum locuti, This manne is deceyued by reasone

of our wordes, that we haue spoken here.

Aliter amorem tuum atq; est accipis, you take your loue otherwyse than it is. we say elegantly aliter atq;, aliter ac, or aliter quàm, and aliter nisi, whan a negation goeth afore. See exaumples in Hadrian.

Animus erga te idem est ac fuit, My mind towardes you, is the same that it hath been.

Quantum ex ipsa re coniecturam fecim⁹, As farre as wee coulde coniecte by or of the thyng selfe.

Nihil rerum omnium est, quod malim q̃ me hoc falsò suspicarier, There is nothynge in the worlde, that I would be more gladde of than that I did suspecte, surmise, and mistrust this thyng falsely and vntruely.

Anus, quæ est dicta mater esse ei ante hac, non fuit, The olde woman that hither to hath been called his mother, was not hys mother.

Ea obijt mortem, She is dead.

Hoc ipse in itinere alteri dũ narrat, forte audiui, This did I heare by chaunce, as him selfe told it vnto an other body by the way.

Mane, hoc quod cœpi primum enarrem, post isthuc veniam, Abide a whyle, leat me fyrst of all tell forth this that I haue begun, and than I will come to this afterwarde.

Vbi ventum ad ædeis est, Dromo pulsat

ia-

fores, Whan we came to the house, Dromo knocked at the dooze. Pulto, pultas, is the same that pulso, pulsas, to knocke, or to beate or to rappe: and it is formed of the supine pultum, whiche supine the olde writers did vse, but now it is out of vse.

Anus quædam prodit, Foorth cometh a certayne olde woman.

Hæc vbi aperuit ostium, continuò hic se cõiecit intrò, ego consequor, As soone as she had opened the dooze, he here whipte me in by and by, and I after, harde at the tayle of him.

Foribus obdit pessulũ, he bolted the dwze.

Hinc sciri potuit, aut nusquã alibi, quo studio vitam suam te absente exegerit, by this way, or els by no way at all, it might be knowen: howe busily, or in what occupacion he hath passed and ledde his life while you haue ben absent from home. Studio.i. labore, opere. Exigere ætatem or tempus, and agere ætatem, is to passe and to spende out the yeres or tyme. Sometyme exigere is foras abigere, to dziue out of doozes. Plaut. Exegit omnes foras, He dzoue euery bodie out of the doozes.

De improuiso est interuentum mulieri, We came vpon the woman sodeynly or vnware.

Ea res dedit existimãdi copiam quotidianæ vitæ consuetudinem, By that thynge wee myght easily iudge the dayly conuersacion of his liuyng.

Quotidianæ vitæ cõsuetudo cuiusque ingenium, vt sit, declarat maxumè, The dayly conuersacion of liuyng dooeth very easily and best of all thynges, shew what the disposicion of euery body is. Maxumè. i. facillimè, optimè, and there is the fygure antitheſis, that is, whan one letter is putte for an other, As, scribundis prologis for scribendis, animaduortite, for aduertite, so here maxume for maxime.

Texentem telam studiosè ipsam offendimus, wee founde hir at the loome weauynge full busily. Offendo, dis, offendi, offensum, is sometimes the same that reperio, to fynde by chaunce. Of whiche verbes reade Laurentius Valla lib. 5. eleg. ca. 2.

Offendimus eam mediocriter vestitam, veste lugubri, we founde hir meanely or couerlesly apparailed in a mournyng gowne.

Obsecro, ne me in læticiam frustra conijcias, I pray thee dooe not cast me into greate gladnesse in vayne.

Si hęc sunt vera, ita vti credo, quis te est fortunatior? if these thynges be true, as I thynke verely they be, what man is more fortunate

or

or who hath better fortune than thou?
Magnum hoc signũ est eũ esse extra naxã, This is a great signe, that he is nothyng culpable, or faultie. Noxa secundũ festum Põpeium et Vallã, idem est quod culpa. And therof cometh noxæ dedere in the ciuile law, .i. pœnæ dare seu tradere ob noxã .i. culpã, to deliuer to be punyshed for some fault, offence, or trespasse dooen. As if a mans seruaunt or bondman had dooen any trespasse agaynst any person, the partie plaintyfe toke an action against the maister of suche seruant or bondemã, and suche maner actions are called in the ciuile lawe, Noxales actiones, That if the maister of suche seruant or bondman (as aforesayed) wold not mainteine him in the saied trespasse or offence doen, he wolde and lefully might yelde his saied seruaunt or bondman to suffre bodily punyshement, accordyng to the ordre of the lawe, yea and though it were to death, and that was called noxæ dedere, Extra noxã esse, idẽ est quod extra culpam esse, hoc est, noxa aut culpa vacare, Not to be in faut, but to be giltlesse or blameles. Noxa is somtimes taken for damnũ, hurt or harme. Ouid. lib. 15. Meth. speakyng of the waters of a certayne lake in the countrey of Arcadia, whiche was called Lacus phineus, Nocte nocent potæ, sine noxa luce bi-

buntur, Ikone dzynke of theim in the night, thei will hurt him, but in the daie time a man maie dzynke of theim without any harme at all. Suet. in Iul. Cæsar. ca. 81. Spurinam q; irridens, & vt falsum arguens, quod sine vlla sua noxa Idus Martiæ adessent, quanquã is veniſſe quidẽ eas diceret, sed non præteriisse, And mockyng oz scoznyng Spurina, and reprouyng hym as foule deceiued, in that the Ides of the moneth of Marche were come, without anie his harme, not withstandynge that the saied Spurina still saied and affyrmed, that the saied Ides of Marche in deede were now come, but that they were not yet past noz begunne. Foz Spurina beeyng a southesaier had warned Cæsar before, to bee ware of the Ides of Marche, foz he shoulde be slaine as that daie, and so he was.

Diſciplina eſt, eiſdem munerarier ancillas primum, ad dominas qui affectant viam, This is as a schole, oz this is the faction, maner, ozdze, oz traine that muste be vsed, that is, what so euer person desyzeth to haue his waie made vnto the maistresses, muste fyrste reward oz brybe the mayden seruantes with semblеable thynges, as he woulde geue vnto the dames selfes. Diſciplina, plinæ, is that that any disciple oz scholer taketh of his maister, as any faction oz sozte of liuyng, oz of doynge

yng, any maners or other doctrine. And ther of it is called a schoole, as in exaumple. Chriſte did forbidde that we shoulde put away violence by violence, and bidde vs to do good for ill, but now we haue learned an other schoole, Chriſtꝰ vim vi repellere prohibuit, & bona pro malis reddere præcepit, at nunc alia eſt diſciplina. So diſciplina militaris, is the faction that younge souldiours are afore exerciſed in, and trayned after, to be made perfecte good men of warre. Diſciplina gladiatoria, is the preceptes and waie of trainyng men in the weapons, and the schooles that maiſters of fence keepe. Diſciplina ſcholaſtica, is the doctrine that scholers be trained in by theyr maiſters. And therof amonges the Philoſophiers, the diuerſe sectes are called diſciplinæ, as diſciplina Stoicorum, is the secte of the Stoikes, Diſciplina Peripateticorum, is the secte of the Peripatetiques, and so of others, whiche had euery of theim a diuerſe faction or trayne from an other. So Diſciplina meretricia, is the schoole and doctrine that the lyght houſewyues and ſtrumpettes haue amonges them, and teache it to their diſciples. Nam ea quoque, ſi dijs placet, artis iam nomẽ obtinuit. Muneror, raris, hath here the nature and ſignification of a verbe deponent. Plautus in Mas

crobius, vled munero, ras, neutrali significacione. For there be certayne verbes, whiche be neutres in o, and deponentes in or, vnder one signification, as adsentio, assensi, and assentior, tiris, assensus sum, to assent or to graunt. Impertio, impertiui, and impertior, tiris, impertitus sum, to geue parte. Comperio and comperior, comperi (for the preterperfect, compertus sum, the latine men haue not saied in the actiue signification) to haue sure knowlage. Iurgo, gas, and Iurgor, garis, to chyde. Fabrico, cas, in poetes, and fabricor, caris, in oratours to imagyne. Populo, las, and populor, to destroie. Adûlo, as, & adûlor, aris, to flattre. Luxurio, as, and luxurior, riaris, to be ranke, or to be riottous. Lachrymo, and lachrymor, to wepe with others mo, whiche Nonius Marcellus reckeneth vp.

Perge obsecro te, Goe forth in your tale I beseche you.

Caue ne falsam gratiam studeas inire, beware that thou desyre not to pieke or to haue a thanke of me vndeserued, or beware that thou goe not about to make me thanke the for nothyng.

Quid ait, vbi me nominas? What would he saie, whan thou diddest name me.

Dicimus rediisse te, & rogare vti veniret

ad

ad te, Wee tolde him that you were come home agayne, & that you desyred him to come vnto you.

Mulier lachrimis opplet os totum sibi, the woman all to wassched all hir face with blubbryeng and weeppyng.

Præ gaudio, ita me dij ament, vbi sim nescio, ita timui, as god helpe me, I can not tell where I am for ioy, I was so afeard before. At ego nihil esse sciebam, But I knew that there was no cause why at all.

Adducimus tuam Bacchidem, We bryng here with vs your souerayne lady Bacchis.

O hominis impudentem audaciam, O the shameles boldnesse that is in the felow.

Non fit sine periculo facinus magnum & memorabile, a great act and woorthy memorie is neuer dooen without perill. Hic & hæc memorabilis, & hoc memorabile, a thynge woorthy to be had in memorie. Plaut. in cap. At erit mihi hoc factum mortuo memorabile, but this act shall be had in memory, whã that I am dead and rotten. Col. in præf. Cũ tot alios Romani generis intuear memorabiles duces, whan I beholde so many noble capitaines and woorthy memorie of the blood of the Romaines. Cic. de amicitia. Cum accepissemus à patribus maximè memorabilem C. Lælij & P. Scipionis familiaritatẽ,

Whan

Whan he had heard of our fathers and auncestours, the familiaritee of C. Lælius, and of P. Scipio most wooꝛthy memoꝛy. ꝛc. Read in Chiliad. Eraſm. the pꝛouerbe, Difficilia quæ pulchra. Unto the whiche this ſentence oꝛ clauſe of Terence alluded.

Hoc vide, in mea vita tu tibi laudẽ is quæſitum ſcelus, See I pꝛay you, thou goeſt about to get vnto thy ſelfe pꝛayſe, gloꝛie, oꝛ honour, by the haſarde and daunger of my lyfe, thou naughtie felow. Is quæſitum, id eſt, quæris. Hoc vide, is a maner of latine ſpeakyng much vſed in Terence and Plaut. ſygnifiyng the ſame that we ſay in engliſhe in indignacion oꝛ angre, ſee I pꝛay you, as afoꝛe in Eunucho. Illud vide, os vt ſibi diſtorſit carnifex, See I pꝛay you, howe the villayne maketh a wꝛie mouth. Idẽ in Adelph. Illuc vide, vt in ipſo articulo oppreſsit, ſee I pꝛay you, how he hath come vpon me, and taken me ſodeinly euen at the very poynte of miſchiefe. ꝛc.

Si paululũ modo quid te fugerit, ego perierim, If thou be ouerſeen in any thynge be it neuer ſo littell, I am vtterly vndoone, oꝛ I may geue my lyfe foꝛ an halfepenie. Of paululum quid, oꝛ paululum aliquid, pro paululum aliquod, with others lyke, it is largely ſhewed.

Si

Si ſinas, dicam, If you woulde leat me alone, I would tell you.

Quas, malum, ambages mihi narrare occipit? What the diuell goynge about the buſſhe begynneth he to vſe in telynge his tale? Malum is ſomtime an interiection, or after Donate an aduerbe of anger and indignation, and is ſweetely brought in (ſayth Donate.) Cic. lib. 2. offi. Præclare in epiſtola quadam Alexandrum filiũ Philippus accuſat, quòd largitione beneuolentiam Macedonũ conſectetur. Quæ te, malum (inquit) ratio in iſtam ſpẽ induxit, vt eos tibi fideles putares fore, quos pecunia corrupiſſes? Philippus kyng of the Macedonians did very noblie rebuke and blame his ſonne Alexander, in a certayne epiſtle that he wrote vnto him, where he ſayed thus, what (the deuell) occaſion or conſideracion hath brought the into this hope, that thou ſhouldeſt thynke that they woulde be, and continue faiethfull vnto thee, whome thou hadſt corrupt with money?

Ad rem redi, Retourne to the purpoſe or pethe of the matter.

Enimuero reticere nequeo, Truely I can not but ſpeake.

Multis modis iniurius Clitipho eſt, neque ferri potis eſt, Clitipho is vnreaſonable many waies, nor any man may ſuffer or abyde

his

his vnreasonable faction.

Audiendum hercle est, tace, In faieth you must nedes heare, or you may not chose but heare, holde your peace.

Vis potiri, tuum esse in potiundo periclũ non vis, you woulde fayne haue your desyre and pleasure, but you will abide none aduenture in labouryng for to obteine it. We saye potior, poteris, vel potiris, potitus sũ, and in latine speakyng, it gouerneth euermore the genitiue plurall of this nouns res, whan it is set alone, and not ioygned with an adiectiue, and than it signifieth to beare a rule, and to haue in our dominion, or to gouerne the empyre, as, Augusto rerum potîto, totus quiescebat orbis, Whan Augustus had or ruled the empyre, all the worlde was at rest and peace. And in that signification, that is to say betokenynge to surmounte, or to haue in our dominion, and vnder our subiection, Potior is read and ioygned also wyth certayne other genitiues besides rerum. Plaut. in capt. Nam postquàm me⁹ rex est potitus hostium, After that the kynge my mayster had surmounted his enemies, and gotten the ouerhand of them. Idem in Epidico. Atque hostium est potita And she hath subdued or conquered hir ennemies. Salust. Cui fatum foret vi bis potiri, whose destenie it was to wynne or to obteyne

the

the citee, and to be lorde of it. But of all o-
ther casuall wordes, yea and also of the saied
noune res, beeynge ioygned with any other
adiectiue, than suche as maie appertayne to
the signification aboue noted, Potior gouer-
neth an ablatiue case, and than it is to obteine
or geat any thyng by labouryng, as, Potitus
sum victoria, I haue gotten the victorie. &c.
Potior is also read, gouernynge an accusa-
tiue, as in olde tyme it was vsed. Plautus in
Asinar. Fortiter malum qui potitur, idem
post potitur bonum, He that suffereth, and
manfully endureth the sowre, shal afterward
haue the sweete, or he that dooeth stoutly a-
byde the peyne for any thyng, shall afterwarde
haue the pleasure of the same. Terent. in A-
del. Ille alter sine labore patria potitur cō-
moda, That mine other brother Mitio with-
out any his peyne and labour, hath all pleasu-
res and commoditees belongyng to a father,
or that a father should haue. Ibidē. Miseriam
omnē ego capio, hic potitur gaudia, I abide
all the care, sorowe, and miserie, and he hath
all the ioie or pleasure. Cic. in Philipp. Itaq;
si receptis illis possumus esse liberi, vinca-
mus odium, pacemque potiamur, Therefore
if we maie be free, and out of all subiec-
tion, whā we haue receiued those thynges, thā
leat vs ouercome hatred or enmitee, and leat
vs

vs haue peace. Potior is fourmed of potis, and therfore (saieth Valla) they be bothe vse saie like in signification. For we saie in latine, Sum compos mentis, compos animi, compos rationis, compos sanitatis, whan I haue the thynges here reherſed. Also we saie in latine, ſum compos voti, compos victoriæ, compos optati, whan I haue by my labour and industrie gotten or obteined the said thynges. Impos in signification is cleane contrary vnto compos.

Haud stulte ſapis, You are no small foole.

Aut hæc cum illis ſunt habenda, aut illa cum his amittenda, Either thou must be contented to haue these thynges together with the other, or els to leaue and let go the other thinges together with these.

Harum duarũ condicionũ nunc vtrã malis vide, Now see whether of these two condycions thou wouldest rather or liefer haue.

Conſilium quod cœpi rectum eſſe et tutum ſcio, I knowe that the counsayle or deuise that I haue begunne to take, is good and nothyng daungerous.

Quod illi es pollicitus, eadẽ hac inueniam via, That that thou hast promiſed vnto hym, I will finde out and geat by this selfe same waie or meane.

Quod vt efficerem, orando ſurdas iã aures

ges

res reddideras mihi, Whiche thynge that I would bryngе to paſſe for the, thou haddeſt all ready longe afore made myne eares dull and deafe, with much deliryng and prayings.

Quid aliud tibi vis? what woulde you els haue? or what woulde you more haue?

Experiundo ſcies, By aſſayng or prouing thou ſhalt know. Experiundo pro experiẽdo per antitheſin.

Age age, cædo iſthuc tuũ conſilium, quid id eſt? Goe to, come on, tell vs that thy deuiſe what is it?

Longũ eſt, ſi tibi narrem, quamobrem id faciam, It woulde be a longe tale to tell, if I ſhould ſhew you, wherfore I will doe it.

Nihil ſatis firmi video, quamobrẽ accipere hunc mihi expediat metum, I ſe no ſubſtãtiall cauſe to truſt to, why I ſhould take ſuche a feare, or why it ſhould be expedient for me to be thus afearde. Quamobrem is elegauntly vſed in ſuch maner ſpeakynges as this. And in the ſame place might alſo haue been ſette with lyke elegancie of latine ſpeakyng. cur, quare, quapropter, or qua cauſa, according to the vſe and maner of ſpeakynge of Tullie and others the latine men of olde time, where as nowe moſte men vſe commonly to ſay, nihil propter quod, and nulla cauſa propter quam. & Reade exaumples apud Hadrianum.

Mane, habeo aliud, si isthuc metuis, quod ambo confiteamini sine periclo esse, Abide, I haue imagined or found out an other thyng if you be afearde of this, whiche you bothe will clearely graunt to be voyde of all peryll, or to be without all daunger. Periclo pro periculo per syncopen.

Huiusmodi obsecro aliquid reperi, Fynde out or imagine some such thyng, I praye thee hartily for gods sake.

Ibo obuiam illis, dicã vt reuortantur domum, I will go mete them, and bydde them retourne home agayne.

Ademptum tibi iam faxo omnem metũ, I wil finde the meanes to ridde thee out of al feare by and by.

In aurem vtramuis otiosè dormias, Neuer breake any slepe for the mattier hardily. Dormire in vtramuis aurem, in vtrumuis oculum, is a prouerbe, signifyng, to be quiet and nothyng troubled in the mynde. For suche as be in sorowe, care, or peyne, can not sleape soundely, for the often recordacion of theyr euils. See Erasm. in chiliad.

Quid ago nunc? What is best for me to doo now?

Dic modo verum, Tell me trueth, or saye trouth now. Modo properly signifieth a tyme very littell paste. But sometimes it signifi-

eth

eth tyme presēt or instaunt, Sed raro inquit Donatus in Hecyra. Plaut⁹ in Sticho. Deos salutabo modo, postea ad te continuō transeo, I will now saie my deuocions to the goddes, and than I will come ouer to the immediatly, except modo be here also taken for solum. Terentius in Adelph. act. 3, sc. 1. Modo dolores mea tu occipiunt primulū, O good sweete nourse, the peines of trauailyng of my daughter dwe now fyrste begynne a little, and here immediately folowyng.

Datur modo, fruare dum licet, nā nescias, eius sit potestas posthac, an nunquam tibi, Now thou maiest haue it, vse it while thou maiest, for thou canst not tell, whether it shall euer hereafter come any more to thy handes agayne or neuer.

Verum hercle isthuc est, In deede trueth it is that you saie.

Adsum, dic quid est, Here I am, tell me what is the mattier.

Iam hoc quoq; negabis tibi placere, thou wilt saie anone, ꝑ thou likest not this neither.

Me, et meam famā permitto tibi, I committe bothe me and my name, fame, or honestee, wholly vnto you, or, I put my selfe and my good name & fame wholly in your handes.

Ne quid accusand⁹ sis, vide, See that thou be not blame woorthy. Accusandus is here a

noune. For participles be fower maner waies chaunged into the nature of nounes. Fyrste whan they be compouned with suche woordes as theyr verbes be not, as innocens, indoctus, insipiens, for we doe not sate innoceo, indoceo, nor insipio. Secundarily whan thei gouerne after theim an other case, than the verbe that they come of: as æris abundans, amans vini, fugitans litiũ, pecuniæ cupiens. For when thei be participles, thei gouerne the cases of theyr verbes. Thyrdely whan they forme of them all the degrees of comparison: as amans amantior, amantissimus, doctus, doctior, doctissimus. Fourthely whan they betoke no tyme, as amãdus. i. amari dignus, Woorthy to be loued. accusandus. i. accusari dignus, Woorthy to be shent or blamed.

Ridiculũ est isthuc me admonere, quasi isthic minor mea res agatur, quàm tua, It is a mad thing that thou wilt warne or tell me of this, as though the mattier did not appertein to me, as much as to the, or did not touch me, as nyghly as the. Reade the prouerbe, Tua res agitur, in Chiliadibus. Eras.

Hic si quid nobis forte aduersi euenerit, tibi erunt parata verba, huic homini verbera, If any thyng shall happily chance vnto vs in this mattier otherwyse than well, thou shalt percase heare of it, but it is I, that shall abie

for

for it, or if we shall haue any ill chaunce in this mattier, thou shalt nothyng but be chyden for it, and haue woordes, but it is this bodie of mine, that shall abyde or haue the strokes.

Neutiquã res hæc neglectui est mihi, I dooe not passe lyght on this mattier, or I doe not entende to be negligente or to slepe in this mattier.

In eum iam res redijt locum, vt facere sit necesse, The mattier is now come to that poincte, that I maie not chose but dooe it.

Merito te amo, My loue is well bestowed on you.

Perdocta est probè, She can hir lesson wel enough, or she is taught hir lesson in the best wise I warrant you.

Hoc demiror, qui tam facilè potueris persuadere illi, This I meruayle greatly at, how thou couldest so soone perswade him or bryng hym in mynde.

In tempore ad eum veni, quod rerũ omnium est primum, I came vnto him in seasõ, which thing is the chiefe and principall of all thinges. Read the prouerbe, Nosce tempus, in chiliad. Erasm.

Arte tractabat virum, id est, hominẽ, He handled the feloe craftily or subtilly.

Vt esset apud te ob hoc quam gratissim⁹,

That he might be in verie good fauour with the for that same.

Sed heus tu, vide sis ne quid imprudẽs ru= as, But sirrha, see that you plaie no wylde touche ere you be ware, or forgettynge your selfe. Vide sis, the particle sis, is as muche as si vis, and is put for it oft tymes, as sodes for si audes, or sultis, for si vultis. And it is much vsed for an aduerbe of exhortyng, or els other= whiles for a voyce expletiue, so that it is parel= con. And it is also vox enclitica, that is to saie, it causeth the word afore goyng to be acu= ted. Plaut. in Amph. Iam sequere sis, herum qui ludificas dictis delirantibus, Come after me at ones, thou whiche mockest me, beynge thy maister with thy foolysche saiynges. It is vsed sometyme also in oratours. Cic. pro sex= to Roscio. Age nunc refer animũ sis, ad ve= ritatem, Well go to now, returne thy mynde to the verie playne trueth of the mattier. im= prudens. i. incogitans, vnware, vnauised for fault of remembrance and consideration. Ru= as. i. immodeste agas, geràs ve quasi teme= rarius. Patrẽ nouisti, ad has res quàm sit per spicax, Thou knowest thy father how quicke of sight he is in suche thynges, and how soone he can espie theim.

Ego te noui, quàm esse soleas impotẽs, I know the how wild and without staigh thou

arte

arte wont to be, and vnhable to rule thy ſelfe. Impotens is he that can not maiſter, rule, reſtraine, ſtaigh, or meaſure the affections, paſſions, or deſyres of his minde, but paſſeth reaſon, and kepeth no meaſure or meane, whether it be in angre, ioy, ſorow, pleaſure or els what. Ter. in An. Adeo impotenti eſſe animo, vt prꝛter ciuium morem atque legẽ, & ſui voluntatem patris, tamen hanc habere ſtudeat cum ſummo probro? Should he be ſo farre out of reaſon, beyonde him ſelfe, or ſo outragious, that he ſhould labour and goe aboute to haue hir to his wyfe, agaynſt the vſage and cuſtome of all honeſt men in the citee, and agaynſt the law, and contrary to the mynde or will of his owne father?

Inuerſa verba, euerſas ceruices tuas, gemitꝰ ſcreatus, tuſſeis, riſus, abſtine, Thy ſtũblyng or trippynge in thy woordes, ſpeakynge one thyng for an other, thy ſtretchyng or puttynge foorth of thy necke, thy ſyghynge, ſpittynge, coughyng, and laughyng or gigleyng, or whitkeryng, forbeare them. Inuerto, tis, inuerti, inuerſũ, is to turne the contrary ſide outwarde, as of a furre, or of a cap, or of any other thyng, and therof inuertere verba, eſt prꝛpoſterè aliquid efferre, to prꝛnounce woordes, and bryng them out, ſo that we ſpeake one thynge for an other, as they vſe to dooe, whoſe tõges

 toms

commonly speake that thynge, vpon whiche their mynde renneth most.

Laudabis me, Thou shalte conne me good thanke.

Quàm cito nos consecutæ sunt mulieres, How soone the women haue ouertaken vs.

Nihilo magis, Nere a deale the rather.

Abeas si sapis, get thee hens if thou wise be.

O hominem felicem, O happie man that euer he was borne.

¶ In the fourthe Scene.

¶ Edepol te laudo, & fortunatum iudico, cum studuisti, isti formæ mores vt cõsimiles forent, Truely I commende the, & thynke the fortunate or happie, that thou haste so endeuoured thy selfe, that thy condicions and behauoue might be accordyng or answerable vnto thy beautie.

Minime miror, si te sibi quisque expetit, I meruayle nothynge at all, that euery man desyreth greatly to haue you.

Mihi, quale ingeniũ haberes, indicio fuit oratio, Your communication well notified vnto me, of what disposicion you were.

Cum mecum in animo vitam tuam cõsidero, whan I consider thy maner of lyuynge in my minde.

Et vos esse istiusmodi, et nos nõ esse, haud mirabile est, That you be suche as you are, and

and we not, it is no meruayle at all.
Nobis prospectum est, we be prouided for.
Deserti viuim⁹, we liue as folkes all forsakē.
Hoc beneficio vtrique ab vtrisque deuinci-
mini, vt nunquam vlla amori vestro incide-
re possit calamitas, By the good helpe of
this thyng, you be in suche wise bounde ey-
ther to other, that no misschappe may at any
tyme chaunce in your loue or friendshyppe, as
who should say, that there can no misfortune
befall, hable to breake and to vndooe the loue
that is betwene you. Laur. Vall. very well
sheweth, that Cicero nor Quintillian neuer
vsed to say neuter neutri, and that is no la-
tine speakyng, but neuter alteri, nor proprely
vterque vtrique, but vterque alteri, as Ci.
in præfacione officiorum. Eodēque modo
de Aristotele & Isocrate iudico, quorum v-
terque suo studio delectatus, cōtempsit al-
terum, And the selfe same wyse I iudge of
Aristotle and Isocrates, of whome eyther de-
lityng and takynge singular pleasure and feli-
citee in his owne studie (that is to say, Ari-
stotle in Phylosophie, and Isocrates in Rhe-
torike) despised the other. Quintilianus.
Cum vterque alteri obiiciat, palàm est v-
trumque feciſſe, Sens that either of theym
layeth it to the others charge, it is manifest
and open, that bothe the one and the other of

theim did it. Yet neuertheleſſe Terence in Phormione ſaith, Quia vterq; vtriq; eſt cordi, Becauſe that bothe like either other very well. And alſo in the tenthe booke of the commentaries of the geſtes of Cesar (whiche booke it is doubted, whither Hircius or Oppius did write) Interim diſſenſione orta inter Achillem & Arſinoen, cũ vterque vtriq; inſidiaretur, & ſũmam imperij ipſe obtinere vellet &c. In the meane ſeaſon diſſention, ſtrife, and debate ariſynge betweene Achilles and Arſinoe, whan either of them laied wayte to deſtroy the other, and deſyred to geat and haue the chiefe rule of the whole Empire him ſelfe. &c,

Neſcio alios, me ſcio ſemper feciſſe ſedulò, vt ex illius commodo meũ compararẽ commodum, I know not other men, but my ſelfe I know, that I haue right diligently endeuoured and applied my ſelfe to geat and to eſteme my commoditee by his commoditee, or in ſuch wiſe that it might alwaies ſtande together with his commoditee.

Omnes mihi labores fuere, quos cœpi, leues, All the labours that I toke, me thought but light.

Vt patrem tuum vidi eſſe habitum diu, etiã duras dabit, As farre as I haue ſeen the faſhion of thy father, or, as I haue ſeen thy fa-

ther

ther disposed this long while, he will yet deale hardly, or roughly with the. Duras. s. partes, as afore in Eunu. Duras fratris partes prędicas, My brother is in hard case by thy saiyng. Duras alicui partes dare, is to handle a body hardly: and it is a proper maner of latine speakyng of lyke sense, as we halfe prouerbially saie in englishe, to geue one the worse ende of the staffe.

Quisnam hic est, qui intuetur nos? What celoe is this same here, that beholdeth vs, or loketh on vs?

Amabo quid tibi est? I praie you, what ayleth you? Est. i. accidit.

Quid stupes? Why art thou astonied?

Video ne Cliniam, an non? Haue I espied, or dooe I see Clinia or not?

Quem vides? whom seest thou? or whom hast thou espied?

Salue anime mi, vt vales? God saue you mine owne sweete hert, how fare you?

Saluum te venisse gaudeo, I am right glad and ioyouse that you be come home safe and in good health.

Teneo ne te, maxime animo exoptate meo? O whom my hert doeth most desyre, haue I or dooe I holde you in myne armes? (as who shuld saie) am I sure that I touche you, and that you be here?

Itz

Ite intrò, nam vos iamdudũ expectat ſenex, Goe ye in, for the olde man looketh for you, or tarieth on you, and hath doen a good while. Of dudum, pridem, nuper, iamdudum, and iampridem, and the vſe of theym in latine ſpeakyng, it is ſhewed afore.

¶ Out of the thyrde acte, in the fyrſt Scene.

Luceſcit, It daieth, or it is almoſt hrode daie.

Ceſſo pulſare oſtium, I am ſlacke in knockyng at the dooze.

Adoleſcentem hoc nolle intellego, I perceiue that the young man wold not haue this dooen, or I perceiue that this is agaynſt or contrary to the younge mans mynde.

Cum videam miſerũ hunc tam excruciarier eius abitu, For as muche as I ſee this poore ſoule to be in ſuche great ſorow and heuineſſe or peyne, becauſe of the goynge awaye of theim.

Cœlem tam inſperatum gaudium? Shuld I kepe priuie or hyde from hym this ioye ſo greatly vnloked for? Cœlum .ſ. eum, for cœlo, is one of theim that gouerneth a doubie accuſatiue caſe, all be it, we maie ſaie in latine, Cœlauit me hãc rem, or Cœlauit me de hac re, or Cœlauit hanc rem, yea and Terentius in Phormione, ioygned a datiue caſe with cœlo, ſaiyng, Si hoc cœletur patri,

in

in metu ſum, If this be kepte or hydden to my father, I am in feare. And Aemylius Probus ioyned cœlo with the ſame caſe, ſaiyng, Id Alcibiadi cœlari diutius nõ potuit, That thyng might no longer be hidden to Alcibiades.

Haud faciam, I will not dooe it, or I will not ſo dooe.

Quàm potero adiutabo ſenẽ, I will helpe the olde man as muche as I ſhall be hable. Quàm pro quantum.

Video filiũ meum amico, atque æquali ſuo inſeruire, et ſociũ eſſe in negotijs, I ſee yͤ my ſonne dooeth gladdely take peyne for his friend and compaignion, ⁊ taketh ſuche part as he dooeth in all his matters or buſineſſe. Thei be called in latine æquales, whiche bee of one age and tyme, and ſpecially whiche haue been brought vp together, as compaignions and plaiferes. Inſeruio, is, inſeruiui, inſeruitum, to dooe pleaſure or ſeruice for a man voluntarily or gladly.

Nos ſenes eſt æquum ſenibus obſequi, It is mete for vs olde folkes to doe pleaſure eche for other, or reaſon would, that we olde men helpe one an other. Obſequi. i. inſeruire.

Ego profectò egregiè ad miſeriã natus ſum, Truely I am notablie borne to miſerie, wretchednelſe, miſfortune, or aduerſitee.

Illud

Illud falsū est, quod vulgo audio dici, diem adimere ægritudinem hominibus, that is a false or vntrue saiyng, whiche I heare commonly spoken amonges men, that longe continuance or processe of tyme taketh awaie care and thought from mens hertes.

Nā mihi quidē quotidiè augescit magis ægritudo, For vnto me at least wise my sorow, care or griefe waxeth euery daie more & more. Augesco is not to begin to waxe or to grow more, but still to be euery daie more and more. For verbes in sco, doe not signifie beginnyng, nor shoulde not be called inchoatiues, (as Priscianus & other grammarians wolde haue theim called) but rather continuatiues, as the whiche betoken encreasement: as, ægresco not to beginne to be sicke, but to bee sicker and sicker. Vergil. li. 12. Aeneid. Haud quaquā dictis violentia Turni flectitur, exsuperat magis, ægrescit'q; medendo, the indignacion or fiercenesse of Turnus might in no wyse be bowed, mitigated, asswaged, or pacified with any the woordes or counsayle of Latinus, but arose, swelled, and styll waxed woorse & woorse, and the more physicke of good counsaile that Latin⁹ bestowed on him, to pacifie his saied indignacion or fiercenesse, the more & more the same still waxed. Inualesco, to waxe or to grow stronger & stronger. Quin.

Te-

Tenuit cõsuetudo, quæ quotidiè inualescit a custome hath ben taken vp & receyued, which waxeth stronger and stronger euery daye.

Lacta. Si nostra inualuerint, vt quotidie inualescunt &c. If our part get the better, as euery day it waxeth stronger & stronger. Conualesco also to waxe stonger and stronger in helth. Cic. Quanto plura illa miscebat, tanto hic magis in dies conualescebat, the mo medicines or drenches that that other mengled, the more and more helthfull were the other. Crudesco is to waxe or to be rawer and rawer. Virg. Sin in processu cœpit crudescere morbus. &c. But if in the processe of time the disease began to be rawer and rawer. &c. Sordesco is to waxe more and more filthy. Cõsenesco to waxe older, and not to beginne to be olde, and so of macesco, acesco, nigresco, albesco, tabesco, with other verbes in sco, yet here it is to be noted, that many in sco, haue the sygnificacion of theyr primitiues, and be vsed for them: as conticesco for conticeo, adhæresco for adhæreo, delitesco for deliteo cõcupisco for cõcupio, obdormisco for obdormio, with others mo, as sheweth Lau. Vall, lib. 1. eleg. 22.

Quantó diutius abest, tãtô magis desidero .s. eum, The longer it is sithe he hath been away so muche more am I desirous to se him.

Ipsum

Ipſum foras egreſſum video, adibo, alloquar, I ſee him ſelfe come foorth, I will goe vnto him, and ſpeake to him.

Nunciũ apporto tibi, cuius maximè te fieri participem cupis, I bryng you that tidinges, which you are moſt deſirous to heare of.

Nuncius, cij, cio, in the maſculine gendre, ſignifieth bothe the brynger of any meſſage or tydynges, and alſo the meſſage or tydynges that is brought. Plaut. in Sticho. Præcucurri, vt nunciarem nuncium exoptabilem: I came rennyng afore to ſhew tidynges, whiche you deſyre to heare. All be it, ſome grammarians ſay, that nuncium, cij, cio, in the neutre gendre, ſignifieth the meſſage or tidynges that is brought, whiche vocable Laur. Valla ſaieth, that he neuer read ne founde in no probate autour. And ſometime it is read nuncius, a, um, hauyng the nature and place of an adiectiue, as nuncia verba. &c. There is alſo read hæc nuncia, nunciæ, in the feminine gẽdre, for hir that bryngeth tydynges.

Nunquidnam de gnato meo audiſti? Haue you hearde any tidynges of my ſonne?

Vbinã eſt quæſo? where is he I beſeech you?

Eſt apud me domi, he is at home at my hous

Duc me ad illum obſecro, Bryng me vnto him, I pray thee for goddes ſake.

Nõ vult te ſcire ſe rediſſe, he wold not haue

you

you know, that he is come againe.

Tuum conſpectū fugitat propter peccatum, He abſenteth or kepeth hym ſelfe out of your ſight for the faulte that he hath dooen.

Timet, ne tua duritia illa antiqua etiā aucta ſit, He feareth leſte the ſame your olde or wont hardneſſe be now increaſed or waxed more and woorſe than euer it was.

Non tu ei dixiſti, vt eſſem? Didſt not thou tell hym how I was mynded? Vt eſſem. i. quomodo affectus eſſē, vel quo animo eſſem, Of what mynde I was.

Peſsimè iſthuc in te, atq; in illū conſulis, In this thynge thou dooeſt very ill, bothe for thy ſelfe, and for hym: Or therin thou takeſt a very ill way, both for thine oune part, and alſo for his. Conſulis. i. ſtatuis, decernis: and it is an elegant maner of ſpeakyng.

Te leni & victo animo eſſe oſtendis, thou ſheweſt thy ſelfe to be gentill or tendre herted, and ſoone ouercomed.

Satis iam ſatis pater durus fui, I haue ben an harde, ſtreicte, or heauy father vnto my ſonne longe and longe enough now. There is vnderſtanded diu.

Vehemens in vtramque partem es nimis, Thou art to vehement, to affectionate, or to hotte, bothe in the one parte and in the other.

In eandem fraudē, ex hac re atq; ex illa in-

eides, Thou shalt fall into one and the same trappe, bothe by this thynge and by that, or bothe by the one thyng and by the other. Of the signification of this noune fraus it is shewed afore.

Paululo tum erat contentus, eique erant grata omnia, He coulde than haue been contented with verey littell, and euerie thynge was thankefully accepted or welcome vnto hym.

Proterruisti hinc. s. illum, Thou haste driuen him away hens for feare.

Cœpit victum vulgo quærere, He begun to geat his lyuyng abrode, or here and there.

Nunc cũ sine magno detrimento non potest haberi, quiduis dare cupis, Nowe that it can not be gotten or hadde withoute greate losse and domage, thou woldest faine or with all thy herte geue, thou carest not howe muche.

Vt scis quam ea instructa pulchrè ad perniciem siet, for sit. That thou mayest know, howe goodly she is appointed to vndoe, or to cast away any man, or to bringe any man to naught.

Ancillas secum adduxit plus decem, She hath brought with hir at hir taile tenne maydens and mo.

Satrapes si siet amator, nunquam sufferre

eius

Eius sumptus queat, A great lorde, if he were hir louer, might neuer be able to beare or to susteine the sumptuous charges of hir. Hic & hæc Satrapes, huius Satrapæ, or hic & hæc Satrapa, huius Satrapæ, is a vocable, whiche the latine men haue taken of the greeks, And the greekes out of the Persians, and it signifieth a ruler, a capitayne, or a lieuetenaunt of any prouince, as the capitayne of Calise, or the capitayne of the Ile of Wight, or the lieuetenaunt of Irelande maie be called in latine Satrapes or Satrapa. For σατραπέια in greeke is prouincia.

Ei vnam cœnã, atq; eius comitibus dedi, quod si iterum mihi sit danda, actũ siet, for sit, I haue geuen but onely one supper to him and to his trayne or companie, that if I shuld make one supper more, I myght be vtterly vndoone by it, or, it were enough vtterly to vndoe me. Actum est, is a prouerbiall speakyng, signifiyng desperacion of a thyng, as beyng vtterly past cure and remedie. Terent. in Andr. Actum est, si quidem hæc veræ prædicat, The matter is vtterly paste cure and remedy, at least wyse if it be true, that he here saieth. Read in Chiliad. Erasm.

Vt alia omittam, To leat passe all other thynges, or, thoughe I speake not of other thynges. For Vt is here taken for quamuis,

or licet. Cic. in Oratore. Vt quæras omnia, quomodo Græci ineptum appellent, nõ reperies, Though a man seeke throughout all the vocables that be, yet he shall not fynde any vocable that the grekes haue counteruayling this latine worde ineptus. i. inidoneus, vnapte or vnmeete to any thynge. Idem pro lege agraria. Vt circumspiciamus omnia, quæ populo grata, atq; iucunda sunt, nil tã populare, quàm pacem, quam concordiã, quam ocium reperiemus, Though we consyder all thynges that be acceptable and pleasaunt vnto the people, we shall fynde nothyng so muche to the wealthe or to the paie of the same, as peace, as concorde, or vnitee, and as liuyng in ease and quiete.

Pitissando modo mihi quid vini absũpsit? What or how muche wine hath she spent me, by nothyng but sippyng or tastyng?

Releui dolia omnia, I haue sette abroache all the vessels in my house.

Omnes sollicitos habui, I had all my meinie or household as busie as they coulde be to serue. Sollicitos. i. varijs officijs & ministerijs distractos, vt qui hinc & inde ad ministrandum destinabantur, & assignabantur.

Quid te futurũ censes, quem assidue exedent? What shall become of the? or what sale shalte thou be in (thynkest thou) whom

thei shal continually eate out of hous & home.
Ita me dij amabunt, vt tuarum miserrum est fortunarum, God loue and helpe me, as I haue pitie and compassion vpon thy fortune or goodes and substance. For that signifieth Fortunæ, narum, in the plurall noumbre, for the moste part, and that signification is moste agreeable vnto this place. All be it, it is taken in the other signification in Andria, where Simo saieth, Omnes omnia bona dicere & laudare fortunas meas, qui filium haberem tali ingenio præditum.
Faciat, quod libet, Let him doe what him lusteth.
Sumat, consumat, perdat, decretũ est pati, dum illum modo habeam mecum, Let hym take, let him spende or waste, let hym destroie and caste awaie what he will, I haue determyned with my selfe to abyde and endure it, so that I maie haue hym at home in my house and company. Dum illum modo, for dum modo illum, &c. by the figure that is called tmesis, or elles diacope, whiche is whan a vocable either simple or compouned, is deuided, and one or two other woordes set betwene, as Plin. Hæc vt res cũque se habeat, for vtcunque hæc res se habeat, How so euer this mattier standeth.
Si certum est tibi sic facere, If thou be vt-

ferlye appointed or determined so to dooe.

Id permagni referre arbitror, I iudge this thyng to make verie great mattier.

Nescientem sentiat te id sibi dare. Let him thynke that thou dooest geue hym that thyng vnknowynge, or as though thou knewest not that thou dooest geue it vnto hym.

Per alium quemuis des, Geue it vnto him, or leat him haue it by the handes of any other bodye, who so euer it be, rather than by thyne owne selfe.

Falli te sinas technis per seruulum, Suffer thy selfe to bee beguiled or deceiued of some one of thy seruauntes, by some subtle crafte or wile.

Subsensi id quoque, I dooe halfe perceiue that also.

Subsensi illos ibi esse, et id agere inter se clanculum, I haue an yncling, or, I haue in maner espied or perceiued, that they bee and gooe aboute suche a thynge priuyly amonges theim selues.

Cum illo confusurrat, He whispereth with hym.

Conferunt consilia, They laie their heades together in counsaile.

Tibi perdere talentum hoc pacto satius est, quàm illo minam, Better thou were to lese a whole talent this waie, thã that other waie a

pounde

pounde. Talentum, after the supputation of some writers is the sūme of. l. poundes sterling

Non nūc pecunia agitur, This adoe is not now made for the money (as who should say) for sauyng of money, but rather of thy sonne. Of this maner speakyng by this verbe agitur, it is shewed afore in the fowerth scene of the seconde acte of this same comedie, in the vulgare, Quasi isthic minor mea res agetur quam tua.

Illud agitur, quomodo minimo periculo demus pecuniam adolescentulo, this thyng dooe we speake of and moste chiefely regard or reckon vpon, how we may let the younge man haue money with least perill of bryngyng him to vnthriftinesse.

Si semel animum tuum intellexerit, if he shall ones perceiue thy mynde.

Prodas prius pecuniā omnem, quàm abs te amittas filium, Depart rather with all the money that thou hast, than let thy sonne goe from thee.

Quantam fenestram ad nequitiam patefeceris? How greate a gappe shalt thou breake open towardes naughtinesse? Fenestram aperire, or patefacere, to open a wyndowe: aperire viam, to open away, præstruere viam, to make way before, iacere fundamenta, to cast or lay a fundation, aperire ianuam,

to open a gate, aperire repagula, to open the barres or rayles, be prouerbiall speakynges, signifiyng to geue an occasion of any thynge. Eras. in Chilia.

Tibi vt non sit suaue viuere, So that thou shouldest haue small ioy of thy lyfe, or so that it shoulde be but small pleasure to thee to liue.

Deteriores omnes sumus licentia, We be all the worse by hauyng to much libertee.

Omnes. s. nos, where note one of the figures of grammaticall construction, that is called in latine euocatio, whiche is as oftentymes as the thyrde person is immediately reduced vnto the fyrst person, or elles to the seconde: as, Ego pauper laboro, cum tu dines ludas, I beyng poore, doe labour, where as thou beynge riche dooest playe. Where note that in euocation be fower thynges required. Fyrst persona euocans, whiche is euermore the fyrste or the seconde person: secondarily persona euocata, which is alwaies the thyrde personne: thyrdely that the sayed thyrde personne be ioygned vnto the fyrste or secounde (as aforesayed) immediately, that is to say, no maner coniunction commyng betweene. And fourthely that the verbe bee of the fyrste persone or the seconde, accordyng euermore Cum persona euocante, as in the exaumple aboue alledged, euidently

it

it appereth. And euocacion is of two sortes, either explicita, as whan bothe persona euocans, and also persona euocata, be expressely sette out: or elles implicita, that is, where persona euocans is vnderstanded and not expressed. Verg. Coram, quem quæritis, adsum Troius Aeneas, I Aeneas of Troye, whom you seke, am here in presence. Ouid. Penelope cõiux semper Vlysses ero, I Penelope will euer duryng my lyfe, be the wyfe of Vlysses onely. In whiche bothe examples ego, beyng persona euocans, is not expressed but vnderstanded. Thoughe Priscians thynke this oracion Appollonius scribo, to be incongrue. Note further, that in euocacion persona euocans, & persona euocata, All be it, they be euermore of one case, yet sometimes they be of dyuers noumbres, as whan persona euocata lacketh the syngular numbre: as Ego tuæ deliciæ isthuc veniam, I thy golpolle, or, I thy delite and pleasure will come thyther where thou arte: or elles whan persona euocata, is a noune collective, that is to say, whan it signifieth pluralitee, or a multitude in the syngular numbre. Plin. in præfac. nat. histo. Magna pars studiorum amœnitates quærimus, A great parte of vs seke delectable and pleasaunt studies. Also whan persona euocata is a noune distribus

sine. Ouid. In magnis læsi rebus vterq; sumus, We be bothe offended, ill serued or violated in no small thynges. Teren. in adelphis. Curemus æquam Vterq; partem, Let vs bothe care egally either for his owne parte. Where nos vterque sum⁹, and nos vterque curemus, be enocation.

Quodcunque inciderit in mentem, volet, what so euer shall fall in his mynde, or in his brayne, he will desyre nedes to haue it.

Neq; id putabit, prauúmne an rectum sit, quod petet, nor he wil not regard this, whether it be ill or elles good and honest that he shall desyre.

Tu rem perire non poteris pati, Thou wilt neuer be able to abide to see thy money, goodes, or substance wasted or cast away.

Dare illi denegabis. s. pecuniam, thou wilt say, that thou wilt geue him no money.

Maximè apud te se valere sentit, He perceiueth, that he may dooe very much with thee.

Ibit ad illum, quo maxime apud te se valere sentiet, he will go vnto him, by meane of whome, he shall thynke that he may dwe most with thee.

Abiturum se abs te esse illicò minabitur, he will threten by and by, that he wyll go his way from thee, and forsake thee.

Videre verum, atque ita vti res est, dicere,

Thou

Thou ſeemeſt to ſaye trouth, and euen ſo as the mattier is in deede.

Somnum herclè hac nocte oculis non vidi meis, dū id quæro, tibi qui filiū reſtituerē. In fayeth I ſlept not one wynke this nyght, ſtudiyng & deuiſing how I might geat byrnge home and reſtore the ſonne to the againe. Quid id eſt, quomodo. Ioan. Calphurnius noteth here a prope difference betwene redditur and reſtituitur, ſaiyng, Redditur quis cupiētib⁹, vt domino ſeruus, reſtituitur cupiens, vt patrię ciuis: et redditur et reſtituitur cupiēs cupientibus, vt patri filius. And in theſe wordes, Oculis non vidi, is a figure of ſpeaking called pleonaſmus, whiche is whan an oracion hath any ſuperfluitee of wordes more than nedeth: as Ver. Vocémque his auribus hauſi, I heard a voice with theſe eares. Id. Et ſic ore locuta eſt. And thus ſhe ſpake with hir mouthe. For we dooe not heare, but with oure eares, nor ſpeake, but with oure mouthes, nor ſee but with our eyes.

Cedo dexteram, Gene me thy hande.

Te oro, vt id facias, I praye thee hertyly dooe it.

Paratus ſum, I am ready.

Scin' quid nunc te facere volo? Canſt thou tell what I would haue the to dooe now?

Quod ſenſiſti illos incipere, id vt maturēt, facito

facito, That thyng that thou haſt eſpied or perceiued theim to goe about, ſee or fynde the meanes, or ſo dooe that they make haſt withall, or dooe it ſpedily.

Cupio illi dare quod vult, I will gladly geue him, what ſo euer he will haue, Quod for quodcunque.

Cupio ipſum iam videre, I deſyre to ſee hym by and by, or I woulde fayne ſee hym ſtraight waies.

Operam dabo, I will dooe my diligence.

Syrus eſt prehendendus, atque adhortandus mihi, I muſt haue Syrus in hande, and exhort hym, or ſet hym on.

A me neſcio quis exit, One, I can not tel who, cometh forthe of my houſe, or ſome man cometh forthe of my houſe, who ſo euer it is.

Concede hinc domum, Goe hens home.

Ne nos inter nos congruere ſentiant, Let theim not perceiue, that we bee agreed betwene our ſelues.

Paululum negotij mihi obſtat, I haue a little buſineſſe that leatteth me.

Simus & Crito vicini noſtri ambigunt de finibus, Simus and Crito our neighbours are at a little variaunce or controuerſie about their landes. De fin bus, id eſt, de Limitibus or the bounds or markes, where their grounds

des dooe parte, and be diuided the one mans lande from the others.

Me cœpere arbitrum, They haue made me vmpier and iudge betwene theim. cœpere .i. fecere, elegere. Arbiter (saieth Donatus) dabatur ijs, qui de finibus regẽdis ambigerẽt. Dicitur enim arbiter, iudex, quod totius rei habeat arbitrium & facultatẽ, an vmpier or stickler.

Ibo, ac dicam, operam me hodiè nõ posse ijs dare, I will goe and shewe theim that I can not attende on theim this daie.

Continuò hic adero, I will be here againe by and by.

Ita quæso, So I praie you hertily.

Dij vostram fidem, Oh the saieth of the gods. Vostram for vestram per antitheſin, It is a maner of speakyng, vsed in poetes for an interiection of mernailyng: as, Prôh Deum atq; hominum fidẽ, Prôh summe Iuppiter, with others lyke.

Ita ne comparatam esse hominũ naturam omnium, aliena melius vt videant & iudicent, quàm sua? Is it thus true, that it is naturally geuen vnto all men, to see further, and better to iudge in other mens matters, than in their owne? or, Is this so, that the nature of euery man hath this propertee, that thei can see or marke, and also iudge other

mens

mens matters better than theyr owne? Ita ne.ſ.verum eſt,ſecundum Laur.Vallã. And of ſuche maner ſpeakynges by the infinitiue mode abſolutely put, it is in dyuerſe places annoted afore.

Eo fit, Therby it is, it happeneth or chanceth, or therof it cometh.

In re noſtra aut gaudio ſum⁹ prępediti nimio,aut ægritudine, In any mattier of our owne we be leatted, that is to ſaie, blynded, that we can not ſee or iudge by reaſon, either of to muche ioyfulneſſe or elles of ſorow, wofulneſſe, and diſquiete of the mynde. Præpediti. ſ. quo minus videre & rectè iudicare valeamus.

Hic mihi quantô nunc rectius ſapit, quàm egomet mihi? How muche wyſer is he now in this caſe for my behouſe and profyte, than I am for myne owne.

Diſſolui me ocyus, operam tibi vt darẽ, I haue diſpatched my ſelfe haſtily or ſpedily to awaite or attende on you.

¶ In the ſeconde Scene.

¶Hâc illâc circum curſa, Renne about this waie and that waie.

Inueniendum eſt argentum, I muſt finde out or geat ſome money.

Intendenda in ſenem fallacia.ſ.eſt,I muſt fynde ſome wile to deceiue the olde man.

I

It is a metaphoze taken of the stretchynge of the sinewes, oz of strynges in a bow, oz lute, oz other instrument. Foz Intendo, dis, intendi, intentum, is to stretche oz to retche, as a man dooeth stretche the strynge of a bowe, oz of a lute. And therof by translation it is saied in latine intendere vocẽ, to straine the voice, that is, to speake as lsude as a man may reache, and intentio vocis, is straynynge of the voyce, Intendere animum aut ingenium, oz intendere neruos animi vel ingenij, is to strayne the mynde oz witte, that is, to geue verie exacte aduertisement of the mynde, oz of the witte, and to pzoue the same to the vttermost. So here intendenda in senẽ fallacia, is as muche as if he should haue sayd in englisshe: I must strayne a sinew oz stretche a veyne, to beguile the olde man . Of Intendo read in Laur. Valla li. 6. eleg. cap. 4.

Num me fefellit hoisce id struere? was I deceiued, whan I saied that these felowes wente about such a thynge? Here is also a metaphoze takẽ of builders. Foz struo, struis, struxi, structum, is to builde oz to make a frame: and therof by translation struere ignem, is to make a fyze, struere fallaciam, to imagyne a wile: struere milites, apud Titum Liuiũ, is to set souldiours in aray, foz instruere. &c.

Est ille tardiusculus, he is somewhat slow.

Huic

Huic noſtro tradita eſt prouincia, the matter is committed vnto this felowe of myne, or to my man here to dooe. The Romayns of olde tyme called in latine prouinciam, any out region or farre countrey that they hadde ſubdued vnto theyr dominion, empyre, and iuriſdiction, and helde in the ſame theyr iuriſdiction by a lieuetenaunte, ſent thyther to gouerne and rule it. And becauſe that thoſe perſonnes, whiche were admitted and ſente by the Romaynes to rule in any prouynce, were ſente thither as officers, and with commiſſion, and with greate charge, therefore the verraye office ſelfe of rulyng in any prouynce, was alſo called in latine prouincia, and thereof by a metaphore all the burdeyne, labour, or buſineſſe of dooeyng in any maner office, or thynge to be dooen, is called in latyne ſpeakynge prouincia, as here. And alſo in Phormione. O Geta prouinciam cepiſti duram, O Geta thou haſte taken in hande, or take vpon thee, a great or harde mattier to dooe. &c.

Perij, numnam hæc audiuit? Alas that euer I was borne, hath he heard all this?

Quid tu iſthic. ſ. agis? What makeſt thou there? or what dooeſt thou there? Note here the difference betwene theſe three pronounes, hic, iſte, and ille, with theyr aduerbes de-

riues of them, hic, hæc, hoc, hîc, hînc, huc, hâc, horsum, with all other deriuatiues and compoundes of the same, as hiccine. &c. in latine speakynge be referred vnto the fyrste person, that is to say, vnto the speaker. Iste, ista, istud, istic, istîc, istuc, istô, istorsũ, istac, &c. be referred vnto the seconde person, that is, to the partie that the speaker speaketh vnto Ille, la, lud, illic, illinc, illâc, illûc, illorsum, illô, be referred vnto the thyrde person, that is neither vnto the speaker, nor vnto him that he speaketh vnto, but to the thirde from them bothe, as I wrytynge from London to my friende beynge in Oxforde, that wee myghte meete for to ryde together vnto Yorke, maye write thus vnto him. Iampridem istuc profectus essem, nisi me hic occupationes meæ detinerent. Tu igitur mature istinc te mouere, atq; huc primo quoque tempore aduolare, quo possimus vna illô, quo decreuimus, proficisci, I had a greate whyle sens commen thyther (that is to Oxforde, where thou arte) but that certayne businesse that I haue, keepe and withholde me here (in London) Therfore hye thou, and spedyly dispyere thee to come away from thens (that is from Oxforde aforesayed) and in all haste possyble to come hyther (to London) to the ende that wee may bothe together take our iour-

ney thyther, as wee appoynted (that is to Yorke.)

Equidem te demiror tam mane (.ſ. ſurrexiſſe, aut foris in publico conſpici) qui heri tantum biberis, I meruayle greatly that thou art vp, or that thou comeſt abroade ſo earely to day, whiche dranke ſo much or ſo depely yeſterday.

Viſa eſt, quod dici ſolet, aquilæ ſenectus, Me thought I ſaw an olde egle (as the prouerbe ſayth) Aquilæ ſenectus, the olde age of an egle, is a latine prouerbe vſed to be ſpoken of olde men, or others that liue more by drinke than by meate. For Plin. li. 10. na. hiſt. ca, 3. of the nature of egles ſheweth, that egles dien or periſſhen neither for age, nor by reaſon of any ſickeneſſe, but for hungre and lacke of meate. For the vpper parte of their billes or nebbes groweth ſo much and ſo farre ouer the neither parte, that the aduncitee or crokednesſe thereof may not be opened, nor may not gape to receiue ſuſtenance of meate, ſo that whan they be olde they lyue onely by drynke, and by ſuckyng the bloudde of ſuche praies as they haue killed, and not by eatyng. And ſembleably aged folkes for the moſt part drinken more than they eaten.

Mulier commoda & facera hæc eſt, This woman is a gentill compaignion, or a good

felow,

feloe, and a pleasaunt, or merry one.

Mulier forma luculenta, A verie fayre or beautiful woman. Luculenta, i. ægregia, præclara, insigni, spectanda.

Mulier forma sanè bona, A woman assuredly right well fauoured.

Ille hãc deperit, He is very far in loue wyth hir, or, he is nigh madde for the loue of hir. For that is properly Deperire in latine.

Habet patrem quendam auidum, miserum atq; aridum, He hath to his father a certayne felowe, greedie of money, a wretched feloe in his house, and a verye pinchepenie, as drie as a kixe.

Atq; si is non diuitijs abũdet, gnatus eius profugit inopia, His sonne is renne awaye, and hath forsaken the countrey, as though he had no richesse at all, nor were worth a peny. Scin' esse factũ, vt dico? Doe you not know that it is so as I saye?

Homo pistrino dignus, A felow worthie extreme punishement.

Tibi timui malè, I was curstly or shrewdly afearde on thy behalfe. Caueo with an accusatiue is to auoyde and eschew, as Caueo te, I eschew the or thy compaignie. Caueo tibi with a datiue, idẽ quod prospicio. I am ware and prouide, that thou haue no harme, Passus est id fieri, He suffred that to be doen.

Garris.i.inepte loqueris, nugas loqueris, Thou iangleſt, thou prateſt, thou ſpeakeſt foolyſhely.

Hæc facta ab illo oportebant, Thus ought he to haue dooen. Uerbes imperſonalles, as decet delectat, oportet, iuuat, with others lyke be ſometymes chaunged into perſonalles eſpecially in poetes.

Eho quæſo, laudas qui heros fallunt? Ah ſir, or, what I prate the hertily doeſt thou allow and commend ſuche as deceiue theyr maiſters? Eho ſometymes is an interiection of mcruayling, ſometimes of callyng vnto a body, as Ehodum ad me: ſometimes of aſking a queſtion, as here.

Rectè ſanè, In good ſouthe well ſaied, or in faieth gentilmanly ſpoken.

Magnarum ſæpe id remedium ægritudinum eſt, That is oft tymes a remedy or medicine for great ſores and diſeaſes.

Iocóne an ſeriò hæc dicat, neſcio, I can not tell whither he ſaie all this in game, or in gadneſſe, in iape, or in earneſt.

Mihi quidem addit animũ, quo libeat magis, At leaſt wiſe he geueth me courage, ſtomacke, or boldneſſe, that I haue the better luſt, or the more mynde, will, pleaſure, or deſyre to dooe it.

At nunc, quid expectat? But now what dooeth

dooeth he looke foꝛ?

Aliquam fabricam fingit, he goeth about some wyle, Fabricam i. fallaciam.

Stolidus eſt, He is a verate foole. Of the difference betweene theſe wooꝛdes, ſtolidus, fatuus, and ſtultus, it is ſhewed afoꝛe.

At te adiutare oportet adoleſcẽtuli cauſa, But thou muſte helpe therto, foꝛ the younge mans ſake.

Facile equidem facere poſſum, ſi iubes, I can dooe it quickely, lightly, oꝛ eaſilie, if thou laie the wooꝛde.

Quo pacto id fieri ſoleat calleo, I know perfitely well how it is moſte commonly vſed to be dooen.

Non eſt mentiri meum, It is not my pꝛoꝑertee, condition, oꝛ guiſe to lie.

At heus tu, facito hæc memineris, But hogh ſirrha, ſee that thou remember all this.

Si quid huius ſimile forte aliquando euenerit, If any ſuche thyng as this is, ſhall perchaunce happen at any tyme.

Vt ſunt humana, As the courſe of the woꝛld is, oꝛ as many thynges dooe chaunce in the woꝛlde amonges men.

Non vſu veniet, ſpæro, I ſhall not chaunce I hope.

Spero hercle ego quoque, In gwd ſouthe I alſo hope.

Neque eo nunc dico quòd quicquã sensesim. And I saye it not for that I haue perceyued any suche thyng.

Quæ sit eius ætas, vides, Thou seest what age he is of, or what yeres he hath, thou seest.

Næ ego te (si vsus veniat) magnificè tractare possim, In faieth I coulde handle the roially if neede were, or if any suche occasyon shoulde chaunce.

De istoc, cũ vsus venerit, videbimus quid opus sit, As concernyng thys, that thou speakest of now, whan tyme and occasyon shall bee, or whan it shall come in place or in vre, we shall see what is most expedient, necessary, or behouable.

Nunc istuc age, As now goe about that thou hast in hande.

Nunquam commodius herũ audiui loqui, I neuer heard a maister speake more commodiousely, or more to the paie of his seruaunt.

Quisnam à nobis egreditur foras? Who cometh foorth of our house?

¶ In the third Scene.

¶ Quid istuc, quæso. s. est? What is that I beseche the?

Qui istic mos est? What maner or guyse is that of thyne?

Itáne fieri oportet? Is it honestie so to doe?

Quid ego feci? What did I? or what haue I dooen?

I dooen?

Vidin' ego te modo manum in sinũ huic meretrici inserere? Did I not see the ryght now put thy hand in this drabbes bosome?

Acta res est, The mattier is paste recure or past remedie. Acta res est, is the same that actum est, of which it is saied afore.

Facis adeò indignè iniuriam illi, qui non abstineas manum, Truely thou dooest him shamefull wronge, that thou kepest not away, nor holdest of thyne handes.

Isthæc quidẽ contumelia est, in deede this is great dispite.

Hominem amicum recipe ad te, receyue or take in a friende of thine into thy house.

Heri in cõuiuio quàm immodestus fuisti? yesterday at the table howe vnsobre, wylde, vnruly, or vnmanerly were thou?

Metui, quid futurum denique esset, I feared what should come of it at last, or, I was afearde what should be the ende of it.

Noui ego amantium animos, aduertunt grauiter quæ non censeas, I know well enough the mindes of them that be in loue, thei marke sore a thynge, that a man woulde not say nor iudge that thei dooe.

Fides mihi apud hunc est, I am in good credite with him.

Mihi fides apud hunc est, me nihil istius fas

Eturum, I am in ſuche credite with this man, that he miſtruſteth not, that I wyll dooe any ſuche thyng, or he hath very good truſte in me, that I will not ſerue him any ſuche touche, or play him any ſuch prancke.

Eſto, at certe cõcedas aliquõ ab eorũ ore aliquantiſper, Be it ſo or, I will well that, yet in taketh goe into ſome place out of theyr ſyght preſence, way, or compaigny for a litle whyle. Laur. Vall. hath noted aduerbes compounded with per, as parumper, pauliſper, tãtiſper, aliquantiſper, to be referred vnto bretuitee or ſhortneſſe of tyme. Wherfore they erren and doen amiſſe, that take and vſe the ſaid aduerbes for their ſymples, parum, paulum, tantum, aliquantum. Eſto is vſed for a voyce or aduerbe of graunteyng, ex Seruio.

Prohibet me facere tua præſẽtia, Thy preſence, or thy beyng here letteth me to dooe it.

Ego de me facio coniecturam, I coniecte that by my ſelfe, or I take a coniecture by the exaumple of myne owne ſelfe.

Nemo eſt meorum amicorũ hodiè, apud quẽ expromere omnia mea occulta audeam There is neuer a friende that I haue this day liuyng, before whome, or vnto whome I dare be bolde to open vtter, ſhew, or diſcloſe all my ſecretes, or the botome of my ſtomache.

Facti piget, ſ. me, I am ſory for that that

I haue dooen. Theſe ſixe verbes impersonalles Pœnitet, tædet, piget, pudet, miſeret, miſereſcit, be conſtrued with an accuſatiue and a genitiue: as Pœnitet me dicti, I forthynke or repent my ſaiyng. Tædet me vitæ, I am werp of my lyfe. Piget me laboris, I am lothe or vnluſty to labour: In the ſteede of the genitiue thei may haue ioigned with thē an infinitiue mode: as Pœnitet me dixiſſe, Tædet me viuere, piget me laborare. Piget me here in this place of Terence is taken for dolet mihi vel moleſtum eſt. Of the ſygnification of piget, read more largely in Adelphis act. 3. ſcen. 4. in the vulgare Fratris me quidem pudet pigétque.

Ne ineptus, ne proteruus videar, That I ſeeme not fooliſhe, nor ſautie, or malopert.

Noſtrū eſt intelligere, vtcunque, atq; vbicunque opus ſit obſequi. ſ. amico, It is our parte to marke and to percepue how ſo euer, and whan ſo euer we ſhould do our friend pleaſure in ſeruyng or folowyng his appetite.

Hæc ego præcipio tibi, hominis frugi & temperantis functo officium, this I aduiſe or counſayl the, doyng therin the office or parte of an honeſt or friendly, and of a ſobre or chaſt man. Frugi, id eſt, vtilis neceſſarij, ſumpta metaphora à frugibus. Temperantis. i. ſobrij, caſti. Temporantia is deriued of Tullie

that it is rationis in libidinē atque in alios non rectos impetus animi firma & modera ta dominatio, Temperancie is a firme and moderate or measurable domination and rulyng of reason, ouer all naughtie and wanton appetites and lustes of the body, and ouer all other violent affections of the mynde, beynge wronge and out of course.

Tace sodes, Holde thy peace I pray thee.

Pudet me, neq; id iniuria, I am ashamed and not without cause

Pergin' hercle? s. loqui, Haste thou not dooen yet? or what yet more pratyng?

Dico quod videtur. s. mihi, I say as I thynke, or I say as my herte geueth me, or I speake as my mynde is.

Non accedam ad illos? Shall not I come vnto them? or shall I haue no way to them?

Eho, quæso vna accedendi via est? What I pray thee hertilie is there no moe but one way to come to them? or (as wee say prouerbially in englishe) been there no mo waies to the woodde but one?

Hic prius se indicarit, quam ego argentum effero, This felowe will surely betraye his owne counsayle before that I get any money at all. Indicarit pro indicauerit per syncopen, And it is as Donatus expounneth, the future of the subiunctiue set for the future of

the

the indicatiue. After somme grammarians it is modus promissiuus, the mode or maner of promisyng, that a thing shall be. Pomponius calleth it futurum exactum, whyche the greues expoune by the participle of the preter perfite tense ioigned with the future tense of the verbe substantiue ἔσομαι. And the latine men in verbes deponentes, as ero locut⁹, And Linacre in his firste boke De emendata structura, or de octo partibus, maketh mencion, that Grocinus, whiche vndoubtedly was a man of moste exquisite, exacte, and precyse bothe knowlage and iudgement, as well in grammaticall thynges, as also in all other kyndes and sortes of learnyng, deuydid the tymes of verbes in this wyse, that he put in the verbe three tenses, that is to weete the present tense, the pretertense, and the future tense. And euery of these he put, to be of two sortes, that is to wete, the one vnperfyte, and the other perfyte. The present tense vnperfite, as Scribo, I write, or I am in wrytyng: so that the accion of wrytinge is not yet accomplished nor finished. The present tense perfyte, as scripsi, I haue written, or I haue doen writyng: so that the sayed accion of wrytyng is fynished and doen. And in lyke wyse the pretertense vnperfite, as scribebam, I dyd write, or I was in wrytyng, the accion of doynge

doeyng therof not yet past. The preterimple perfect, as ſcripſeram, I had written, or I had doen and ended writyng. Also the future tenſe vnperfyte, as ſcribam, I will or ſhall wryte, the action of writyng not yet begunne. The future tenſe perfect, as ſcripſero, I ſhall haue written, or I ſhall haue dooen writyng, the action of writyng already begunne and entred, but yet not ended.

Vin' tu homini ſtulto mihi auſcultare? Wilt thou be ruled by the counſayle of me a fooliſhe felow? Vin' provis ne.

Iube hũc abire hinc aliquo, Bidde or commaunde this felow here to goe, or to geat him from hens ſome whither.

Quo ego hinc abeam? whither ſhuld I go from hens? Abeam, i. abire debeam, For it is the potenciall mode, whiche maie alwayes be expounded by poſſu, or debeo, or ſome like verbe: But of the potenciall mode, and of the vſe of the ſame in all tenſes, read exaumples in Linacre, in his fyrſt booke, De emendata ſtructura, ſiue de octo partibus.

Abi quo lubet, Goe whyther the luſteth.

Abi deambulatum, Go thy waie to walke.

Deambulatum, The fyrſt ſupine, whiche is vſed alwaies in the actiue ſignification, and is engliſhed lyke the infinitiue mode of the actiue voice, And whan ſo euer the engliſh

of the

of the infinitiue of the actiue voice, cometh after any verbe or other woorde, betokenyng goyng or mouyng to a place, it shall be put in the fyrst supine.

Abi isthâc, istorsũ, quouis, goe this waie, goe that waie, goe whither so euer thou wilt.

Rectè dicit, censeo, He saieth or speaketh well, I saie euen the same.

Dĩ te eradicẽt, qui me isthinc extrudas, the gods take a vengeaunce on the: or, sende the an euill end, whiche doest thrust me out from your compaignie. Eradicare properly is to plucke vp by the rootes, and by translation it is referred to the vtter destruction of any thyng.

Tu tibi istas posthàc comprimito manus, Holde in, kepe downe, or tame thou those handes of thine from hens foorth. Comprimito is the imperatiue mode and the present tense. For Linacre in the first boke De emẽ. struct. verie well proueth, that the imperatiue mode hath no future tense. Fyrst for that the grekes haue no future tense in this mode: secondarily for that the voyces of the imperatiue mode ending in, to, tote, & tor, maie be ioigned with aduerbes of the future time. Thyrdly for that the same voices in, to, tote, tor, been founden ioygned with other voices of the same imperatiue mode, whiche all grammarians

confesse

confesse and saye to be of the present tyme: as Propertius. Aut si es dura, nega, sin es non dura, venito. Ver. Tytire dum redeo, breuis est via, pasce capellas. Et potum pastas age Tytire, et inter agendum. Occursare capro, cornu ferit ille, caueto.

Quid illũ credis facturum, nisi eum, quan tũ dij dant tibi opis seruas, castigas, mones? What thinkest thou that hee will doe, except thou awaite, chastise, and rebuke hym wyth all the helpe that the gods maie geue the (as who shoulde saie) with all the helpe that thou mayest haue of the gods? Seruas. i. obseruas.

Ego istuc curabo, I will see or loke to that: or, I wil prouide for that.

Hic tibi adseruandus est, Thou must laye good awayte on him here, or, thou hadste nede to take good heede on this felow here.

Mihi iam minus minusq; obtẽperat, He is now euery daye lesse and lesse ruled by me, Ecquid de illo, quod dudum tecum egi, egi sti? Hast thou doen any thyng in the mattier, for whiche I was in hand with the erewhile? Agere cum aliquo de re aliqua, is to talke with a man, & (as we saye in englishe) to be in hande with hym for or concernyng any thyng to be dooen. Ecquid it is shewed afore.

Reperisti tibi quod placeat, an non dũ es tiam? Hast thou founde out any thyng to thy

mynde, or not yet neither.

Frugi es, Thou art an honest felow.

Aliud ex alio incidit, One thyng arysleth of an other: or, one thynge cometh in, or cometh vnto mynde by reason of an other.

Pessima hæc est meretrix, This is a perillous naughty queane.

Video quod inceptet facinus, I see what he beginneth to doe, or I perceiue wherabout he goth, or I see what a pranke he is aboute to playe. Ioan. Calphur. noteth, that incipere and inceptare be referred to great bolde and hardy enterprises: as in Eun. Quid inceptas Thraso? what intende you to enterprise now Thraso?

Huic drachmarũ argẽti mille dederat mutuũ, He had lennde vnto this man. xvi. poũdes and one marke of ready money. Drachma is a greke worde, and it was a certayne coyne of money in Athenes, & all that countrey, of egal & the same value, as was in Rome the coyne of siluer that was there called Denarius, whiche after the supputacion and reckenynge of Budæus, in that his worke intitled De asse, is a grote sterlyng, or somwhat more: so that reckenyng drachmã at the value of a grote sterling, mille drachmarũ, a thousand grotes sterling make the iust sũme of. xvi. li. xiii. s. iiii. d.

Reliquit filiã adolescentulã huic arraboni

pro

pro illo argento, He lefte a daughter of his, beyng a very younge thynge, for a pledge or gage vnto this man for that ſume of money, Arraboni, i. pignori, here in this place, but arrabo, nis, and arra, ræ, proprely is the money that is geuen in earneſt at any bargayne makyng for the aſſuraunce and ratifiynge of all couenauntes and conditions of the ſame.

Eſt nunc ad vxorem tuam, He is now with thy wyfe, ad for apud.

Dubiũ ne id eſt? is that any matter of doubt?

Ego ſic putaui, So thought I.

Quid nunc facere cogitas? What are you now aduiſed and mynded to doo?

Dicã, ſi redimat magnũ ineſſe in eo lucrũ, I will ſay vnto him, that if he ſhould bie it, there were great gaynes or wynnyng in it, or that great money myght be gotten by it.

Erras, thou arte deceiued, or thou arte out of the way.

Pro Menedemo nunc tibi ego reſpondeo, I wil now make anſwere vnto thee, on the behalfe, or in the name and perſon of Menedemus, or as though I were Menedemus.

Optata loquere, Thou ſpeakeſt ioyful wordes, or as I would haue the. Optata the accuſatiue plurall, neutre gendre, put ſubſtantiuely, or els vnderſtandyng verba.

Non opus eſt, It nedeth not, or it is not expedient.

Quid

Quid eſt, quòd tã grauiter crepuerunt foꝛes? What is the mattier, that the dooꝛes haue made ſuch great creakyng?

¶ Out of the fourth act, in the fyꝛſt ſcene.

¶ Niſi me animus fallit, if I be not deceyued in mine owne mynde.

Quid vult ſibi hæc oratio? What meane theſe wooꝛdes.

Dixi equidem, vbi mihi oſtendiſti, illicò cũ eſſe, As ſoone as euer thou ſhewedſt him vnto me, I ſaied ſtreight waies that it was euen he.

At vt ſatis contemplatus modo ſis. ſ. vide, But ſee that thou haue well looked vpon him, oꝛ well marked him, oꝛ viewed him: neuertheleſſe vt, may be vnderſtande in ſuche maner clauſes foꝛ ne non, ſo that the ſenſe be this, Beware leſt thou haſt not wel viewed oꝛ marked him, foꝛ in this place of Terence the wooꝛdes are ſpoken of Soſtrata to the nurſe, doubtyng that it were the ſelfe ſame tynge.

Abi iam nũc intrò, atque illa ſi iã lauerit, mihi nuncia, Goe in at ones, and if ſhe haue alredy waſhed, bryngge me wooꝛde.

Hic ego illũ interea opperibor, I wil tarie here foꝛ him therwhile. Opperibor of opperior, riris, foꝛ in old time verbes of the fourth conjugacion foꝛmed the future tenſes of the indicatiue mode in bo and bor, ſaiynge, ſcibo, audibo, opperibor, with others. Exãples bee

many apud Plaut. And some grāmarias note that opperiri a verbe deponēt, whā it betokeneth expectare, to tary for, is writē with double pp, for a differēce to be had betwene it, & operior ỹ passiue of operio, whiche is to couer.

Te vult, videas quid velit, He seeketh thee, see what he would haue.

Nescio quid tristis est, He is sadde, what so euer the mattier is.

Non temere est, it is not for naught.

Næ ista magno iam conatu, magnas nugas dixerit, In faieth she with all hir greate earnest faction will anone say veray trifles, as who should saye, thynges of no weight nor importaunce, ne worth the hearyng.

Te ipsū quæro, I seke for you & no mā els.

Loquere quid velis, Say what thou woldest haue.

Hoc te oro, ne quid credas me aduersus edictum tuum facere esse ausum, This I hertily pray you, not to thynke, that euer I was so bolde, as to doo any thyng contrary to your commaundement.

Vin' me istuc tibi credere? Wouldest thou haue me to beleue thee in that?

Nescio quid peccati portat hæc purgatio, This purgacion, or excuse makyng, importeth argueth, or proueth some offence or fault doen what so euer it is.

Scio

Scio quid feceris, I know what thou haſt
Sic factum eſt, It was euen ſo. (doen.
Damno auctus eſt, He hath one ſhrewde tourne moꝛe than he had.

Hic erat anus Corinthia, haud impura, Here was an olde woman of Corinth a good honeſt creature.

O Iupiter, tantam ineſſe animo inſcitiã? ſ. oportuit vel decuit, O Iupiter, ſhuld any body haue ben ſo foliſh? oꝛ ſhuld ſo great foliſhneſſe reſt in any bodies mynd, oꝛ ſhuldeſt thou haue had no moꝛe knowlage than ſo? Foꝛ inſcitia pꝛoperly is lacke oꝛ defaut of knowlage, as inſcius is he, that knoweth not a thyng.

Si peccaui, inſciens feci, If I did amiſſe, I did it vnware oꝛ vnknowyng.

Id equidem, etiam ſi tu neges, certò ſcio, verily that I know foꝛ a ſurete, though thou wouldeſt ſaie naie to it.

Scio te inſcientẽ, atq; imprudentem dicere ac facere omnia, I knowe that thou ſaieſt and doeſt all thynges vnwittyng oꝛ vnknowyng, and vnware oꝛ vnaduiſed.

Multa peccata in hac re oſtendis, Thou ſheweſt many offences in this one mattier.

Si meũ imperiũ exequi voluiſſes, interẽptã oportuit. ſ. filiã, If thou hadſt been diſpoſed, minded, oꝛ willing to haue executed & doen my commaundement, ſhe muſt haue ben ſlayne.

Id omitto, That I leat passe.

Quam bene abs te perspectũ est? how well thou hast cõsidered the matter, or seen vnto it?

Quid voluisti? What was thy mynde? or what didst thou intende?

Credo, id cogitasti, I beleue thou thoughtest the same, or I thynke thou didst so entende.

Quid cũ illis agas, qui neq; ius, neq; bonũ atq; ęquum sciunt? what shuld a body medle with such, as know nother ryght ne honest faction and reason, equitee, or good conscience?

Quid cũ illis agas, qui meli⁹, peius, prosit, obsit, nihil vidẽt, nisi quod lubet? what shuld one medle with suche, as be it better, or be it worse, maie it hurt a man, or doe him good, see nor regard nothyng, but what them selfe list.

Te obsecro, quãto tuus est anim⁹ natu graui or, tãto sit ignoscẽtior, I besech you for goddes sake, that the more graue, sage, & discrete ẏ your wisdome is by resõ of your age, so muthe more redy ẏ same maie be to forgeue & ꝑdõ.

Meę stultitię iustitia tua sit aliquid pręsidij, Leat your goodnesse or reasonablenesse bee some refuge or succour vnto my foolishenesse.

Scilicet, equidem istuc factum ignoscam, Yes mary, I will forgeue or pardon this dede of thine. For (as afore is saied) in the woord istuc is properly included tuum.

Male docet te mea facilitas multa, my gentilnesse

kindnesse, or my fauourable facion mistreacheth the many thynges, as who shuld saye, geueth the occasion to doose ill in many thynges.

Istuc quicquid est, qua occeptũ est causa, loquere, Shew for what cause, or of what occasion this thyng beganne, what so euer it is.

Vt stultæ et miserę omnes sumus religiosæ, As all we peuishe and silly poore women be full of superstition.

De digito annulum detraho, I pulled of a ryng from my fynger.

Ne expers partis esset de nostris bonis, that he shuld not be wout some part of our goods.

Istuc recte. s. factum est abs te, vel, feciſti, Therin thou didst well.

Conseruasti te atque illũ, Thou hast saued bothe thy selfe and him to.

Vnde habes? How camest thou by it, or, where hast thou gotten it?

Lauatũ dum it, seruandum mihi dedit annulum, Whyle he went to washe, he gaue me his ryng to kepe.

Non aduorti primo, sed postq̃ aspexi, illico cognoui, I toke no heed to him, or I marked him not at ꝑ first, but after that I loked vpon him, or eied hym better, I knew him anone.

Ad te exilui, I whipped me foorth to the, or I came leaping or skippig foorth to the a great pace. For exilire here importeth bothe ioyful-

neſſe and ſpede in commyng forth.

Quid nunc ſuſpicare, aut inuenis de illo? What doeſt thou coniect or elſe finde of him?

Suſpicor, caris, is to deeme, coniect, ſurmiſe, or miſtruſt, and it is vſed in latine autours as well in the good parte, as in the euill.

Si poteſt reperiri, If he maie be founde.

Plus ſpei video quàm volo, I ſee more or better hope, than I would by my good will.

Noſter eſt, ſi ita eſt, He is of our ſyde: or, he is our owne man, if it be ſo.

Viuit ne ille, cui tu dederas? Is he aliue, vnto whom thou didſt deliuer it?

Quid renũciauit feciſſe? ſ. ſe, what brought he woorde agayne that he had dooen?

Renunciauit ſe feciſſe, quod iuſſeram, he brought woorde agayne that he had doen that I commaunded.

Nomẽ mulieris cedo quid ſit, vt quęratur, Shew what is the name of the woman, that he maie be ſought out.

Sequere me intrò hâc, Come in after me this waie.

Vt pręter ſpẽ euenit, how muche otherwiſe it is chaunced thã I loked, or thought for. Vt is here admirantis, as it is alſo ſhewed afore.

Quã timui malè, ne nunc animo ita eſſes duro, vt olim? how ſhrewdly was I afeard, leaſt that you would be as harde herted now,

as you were a great while gone?

Nõ licet hominẽ eſſe ſæpe, ita vt vult, ſi res non ſinit, A man oft tymes may not be as he wold him ſelfe, if the thyng will not ſuffer him.

Nunc ita tempus eſt, vt cupiam, Suche is the tyme now, that I woulde fayne.

Olim nihil minus cupiebam, Ones I was as litel faine or deſirous of it as of any thyng.

¶ In the ſeconde Scene.

¶ Haud multum à me aberit infortunium, I ſhall not be farre from a ſhrewde turne, or I ſhall goe nere to haue a ſhrewd turne.

In anguſtum oppidò nunc meæ cogũtur copiæ, All the helpe that I haue is now driuen to a very narough ſtreight, as who ſhould ſay to an harde poynete or ſhifte. Oppidò. i. valde. Copiæ, copiarum, in the plurall numbre, proprely ſignifieth an hoſte or an armie, & by tranſlation it is taken and vſed in latyne ſpeakyng or writyng, for all the helpe or power that a man hath.

Niſi aliquid video, ne reſcifcat ſenex, Except I ſee or finde ſome meanes, that the olde man may haue no knowlage of it.

Quod ſperem de argento, nihil eſt, As for me to truſt or to hope to geat any money, it is in vayne, or it may not auayle.

Triumpho, ſi licet me latere tecto abſedere, I am a conquerour, if I may depaete or eſ-

ſaye with a whole ſkynne.

Crucior bolum tantum mihi ereptum tã ſubito è faucibus, it greueth me right ſore, ỹ ſuche a good great morſell, gobbet or praye is ſo ſodainly ſnatched out of my mouth. Fauces proprely be the chekes. Bolus, li, is a piece or a gobbet of any thyng: as bolus terræ, is a clod of earth, bolus argenti, a wedge or a piece of ſiluer. Here it is taken for præda, Read ỹ prouerbe, Bolus è faucibus ereptus, in chi. Era.

Quid agã? aut quid cõminiſcar? what may I doo, or what may I deuiſe and imagine? Agam and comminiſcar be of the potenciall mode, of the whiche mode read Linacrum li. i. de emend. ſtruct.

Ratio de integro ineunda eſt mihi, I muſt be fayne to beginne my reckedyng or accompt all new agayne.

Nihil tam difficile, quin quærẽdo inueſtigari poſsit, There is nothyng of ſo great difficultee, or ſo hard to be doen, but by lekynge it may be founde out. Of the ſygnificacion of inueſtigo and veſtigo, it is ſhewed afore.

Quid ſi hoc ſic incipiã nunc? what if I now begin the mattier in this wyſe? or, what if I now beginne to take this way in the mattier? Si ſic incipiam, nihil eſt: ſi ſic, tantũdẽ egero If I beginne thus, it is to no purpoſe: or, it may not auayle: if thus, I ſhall bryng it to

like

lyke effect, as who ſhould ſay, all ſhall be one. Euge, optumã habeo rationem, wel ſayd, I haue foũd a meruailous or paſſyng good way.

Retrahã hercle, opinor, ad me illud fugitiuum argentum tamen, In fayth (I trow) I will yet for all this pull backe to me agayn, or conuey into my fyngers againe that ſlipper money, that would ſo fayne be gone.

¶ In the thyrde Scene.

¶ Nulla mihi res poſthac poteſt iam interuenire tanta, quæ mihi ægritudinem afferat, it is not poſſible for any thynge to come in my way now from henſforth ſo great, that may greeue my hert, or cauſe me to be ſadde.

Tanta lætitia oborta eſt. ſ. mihi, So greate ioy & gladneſſe is chaunced or come vnto me.

Dedo patri me nũc, vt frugalior ſim quàm vult, I yelde my ſelfe nowe vnto my father: or, I put my ſelfe now in my fathers handes to bee more honeſt man, and of better rule than he would haue me to be. Frugalior is the comparatiue, and frugaliſsimus the ſuperlatiue of frugi, and not frugalis, whiche is no pure good nor vſitate latine worde, as may bee taken of Quintilliã li. 1. inſtit. orat. but in the ſtede or place of frugalis, the latine authours vſe frugi, of all gendres and vndeclined. And frugi properly ſignifieth him, that is temperate and meaſurable in his diete, or maner

of liuyng of his body, and sometimes in apparaile and other semblable thynges, as in plaine contrary signification luxuriosus is vsed apud Senecam, who saith Luxurioso frugalitas pœna est, Vnto a riottous person sobre liuyng or good rule is a great peine. And apud Quintil. who hath a declamatiõ de duobus filijs, frugi, luxurioso que, of two sonnes the one sobre and of good rule in liuynge, and the other riottous and of ill rule. Frugalitas in greeke is called Σωφροσύνη, and frugi homines be called in greke χρήσιμοι, that is vtiles, sobrij, & necessarij, profitable, sobre, and necessarie. Cice. li. 3. Tus. quæst. Of the signification of these two wordes frugalitas & frugi saieth thus: Sed quia nec qui propter metũ præsidiũ relinquit, quod est ignauiæ, nec qui propter auaritiã clam depositũ non reddit, quod est iniustitiæ, nec qui propter timiditatẽ malè rẽ gessit, quod est stultitiæ, frugi appellari solet, eas tres virtutes, fortitudinẽ, iustitiam, & prudentiam, frugalitas cõplexa est. ergo frugi hominẽ, bonũ et virtute præditũ intelligimus. Cuius contrariũ est neq̃, cuius significatio vna est, quòd sit libidinis intẽperans, altera, quod ad nihil bonus sit, sed planè malus, But for because that neither he, whiche for feare forsaketh his garrison, which to doo is a pointe of dastardnesse

neſſe or cowardneſſe, nor he that for auarice or couetous deſyre and loue of goodes, money, or any other thyng, beeyng priuilie and without any witneſſe preſent, put and layde in his cuſtodie to kepe, doeth not reſtore, but withholde, whan it is requyred and aſked againe, whiche is vntrue and vnrightuouſe dealyng: ne yet he that for temeritee or wylfull raſcheneſſe and lacke of diſcretion, hath had ill lucke and miſauenture or miſfortune in his matters or affaires (ſpecially in battaile) which is a token and the propertee of fooliſhneſſe, becauſe that no ſuche perſone is commonly or vſually called in latine frugi, Therfore this latine woorde frugalitas, in ſignification conteyneth and betokeneth as muche as all theſe three vertues: that is to weete: hardineſſe, rightouſneſſe, or true and vpright dealyng, and alſo prudence or muche knowlage and experience of thinges. Than it followeth, that whan we ſaie in latine Frugi homo, we vnderſtande therby a good and honeſte man, and endued with manhode and vertue. And the contrarie of the ſame latine woorde frugi is nequam, the whiche woorde nequam hath two ſignifications: in the one ſignification it is a manne that is lecherouſe, and of miſſelyuyng of his bodie: In the other ſignification Nequam

is

is he that is good for nothinge, but euen a beaſtie noughtie vnthrifte. Columell. lib. 1. Eiuſdem agilitatis homo frugi, meli⁹ quàm nequam faciet, If there be two mē of ſemblable and equall agilitee or wildineſſe and beſtiring of theim ſelues, an honeſt feloe ſhall dooe any thyng that he is ſet vnto, better than ſhall an vnthriftie feloe or a naughtie packe.

Nihil me fefellit, I was nothyng deceiued.

Quantum audio huius verba, As farre as I here by his woordes here.

Iſtuc tibi ex ſententia tua obtigiſſe lætor, I am gladde that this hath chaunced vnto you after your owne mynde.

Audiſtin' obſecro? Haſt thou heard it I praye the?

Quid ni, qui vſque vnà affuerim, ſ. tecum. What els, that haue continually been preſent together with the.

Cui æquè audiſti cōmodius quicquam euenisse? Vnto whom haſt thou heard any thing to haue chaunced ſo greatly to his paie?

Aeque commodius for æquè commodè, the comparatiue degree for the poſitiue.

Ita me diį ament, vt ego nunc non tā me aſpte cauſſa lætor quam huius, God ſo loue or helpe me, as I am glad and reioyce now, not ſo greatly for mine owne cauſe, as for his here

Eum ego ſcio eſſe quouis honore dignū.

I know

I know that he is worthy to bee had in all honour and price.

Da te mihi vicissim, Let me haue thy helpe againe,

Amici quoq; res est vidēda, in tuto vt collocetur, A man must see vnto the matters & affayres of his friendes, as well as him selfe, that it be sette in safetee, and in good case.

Siccine mihi inter loqueris? Dooest thou in suche wyse breake my tale? or dooest so interrupt my communication.

Deorum vitam adepti sumus, we be euen in heauen, or (as we saie in iesting) we haue apostles liues, or saintes liues. &c.

Frustra operam hanc, opinor, sumo, I wene I spende this labour in vayne.

Loquere, audio, Saie on, I here well enough, or I harken to the.

Hoc non ages, Thou wilt not take heede to this, or (in an other signification of ago, gis) thou shalt not dooe this thyng.

Si nunc à nobis abis, If thou depart or goe awaie from vs now.

Cœlabitur itidē, vt cœlatū adhuc est, it shal be kept secrete euen so as it hath bene hitherto.

Isthoc nihil est meis nuptijs magis aduorsum, There is nothyng that shall make more against my mariage than this that thou saiest, Aduorsum for aduersum.

Quo

Quo ore appellabo patrẽ? With what face or countenance shall I speke vnto my father?

Tenes quid dicam? Doest thou perceiue what I saie?

Quid ni? s. teneam, What els?

Quin dicã? quam causam afferam? what shall I saie? and what excuse shall I make? or what pretexte shall I saie?

Nolo mentiare, I will not that thou make any lye. Nolo mentiare for vt mentiare: it is eclipsis coniunctionis.

Aperte, ita vt res sese habet, narrato, shew the mattier euin plaine so as it is in deede.

Bonã atq; iustam rem oppidò imperas & factu facilem, Thou baddest me to do a good and a reasonable thyng, and easy to be dwen.

Satin' sanus es & sobrius? Arte thou well in thy witte, and well aduised?

Tu quidẽ illum planè prodis, Thou doest euen plainly or vtterly betraie hym.

Qui ille poterit esse in tuto, dic mihi? How maie he possibly be in safetie, shewe me? Qui pro quomodo.

Huic equidem cõsilio palmã do, In faieth I geue pricke and price vnto this deuise or counsaile. Of the prouerbes Palmam ferre, and palmam tribuere, it is shewed afore.

Hic me magnificè effero qui vim tãtam in me & potestatem habeam tantæ astutiæ, in

this

this I auaunce my ſelfe reially, that I haue within me ſo great might & habilitie to wooyke ſo great a ſubtiltie.

Vera dicendo eos ambos fallam, I will beguile them bothe by tellyng the trouth.

At enim ſpē iſthoc pacto rurſum nuptiarū omnē eripis, Marie but by this meanes thou takeſt away agayne all hope of mariage.

Tu fortaſſe quid me fiat paruipendis, dum illi conſulas, Thou percaſe doeſt little paſſe, what become of me, ſo that thou maieſt make ſome ſhifte for him, or helpe him. Of quid me fiat, with other lyke maner of ſpeakynges, it is ſhewed afore.

Tantum ſat habes? Arte thou contented or ſatiſfied with that alone?

Quid tum quæſo? What than I pray you?

Si hoc pater reſciuerit, If my father ſhall haue knowiage of this.

Quid ſi redeo ad illos? What and if I goe backe agayne to them?

Quid ſi cœlum ruat? What and if the ſkye fall? Read of this prouerbe in chil. Eraſ.

Metuo quid agam, I feare what I may doo.

Metuis? quaſi non ea poteſtas ſit tua, quo velis in tempore vt te exoluas. Dooeſt thou feare? as though it lay not in thyne owne power to deliuer thy ſelf whā thou be deſpoſed.

Rem facias palàm, Vtter, breake, open, or,

diſ-

disclose the matter, or out with it.

¶ In the fourth Scene.

¶ Me promissa huc induxerunt, Fayre wordes haue perswaded me to this: or, faire promysses brought me in minde to come hither. For the latine wordes may be taken in bothe those senses.

Quod si is nunc me deceperit, sæpe obsecrans me vt veniam, frustra veniet, That if he shall now beguile me, many a tyme hereafter, though he pray me neuer so fayre to come hither, he shall come in vayne.

Cum me venturum dixero, & constituero cum is certo renunciarit, when I shall haue saied that I will come, and shall haue appointed whan, and whan he shall haue brought sure woorde agayne.

Cum spe pendebit animi, ac non veniam, He beyng in hope shall hange perplexe, and I will not come at all.

Syrus mihi tergo pœnas pẽdet. Syrus shal abie on the bare skinne for my cause, or I shal cause Syrus bare ribbes to smart for it.

Satis scitè promittit tibi, He maketh thee meetely proper promisses.

At qui tu hũc iocari credis? faciet, nisi caueo, but thinkest thou ỹ he speketh in bourde, naie, he will doo it in dede, except I take hede.

Dormiunt, ego pol istos cõmouebo, these

seloes

felows sleape, but in faieth I will rayse them.

Audistin' homo iste modo quam villã demonstrauit proximã esse huic fũdo ad dextram? Diddest thou heare whan this felowe shewed me erewhile of a maner place, that is adioynaunt and lieth next vnto this grounde here, on the right hande?

Currendo percurre, Renne euery foote a great pace.

Dic me hic oppidò inuitum esse, atq; seruari, Say that I am here much agaynst my wil, and that I am so kept and holden here.

Dic me aliquo pacto verba his daturum esse, & uenturum, Say that I wil some way or other deceiue these folkes, and come.

Quo mittis istunc quæso? iube maneat, whither art thou sendynge him here I praye thee? commaunde him to tary styll.

Est paratum argentum, atque iã dabitur. s. tibi, The money is ready, and shall be delyuered vnto you by and by.

Vt lubet num ego insto? As thou wilt, for dooe I crie on the for it? or, chose thee, dooe I call on thee, or make any adoe for it?

Transeundum est nunc tibi ad illum, thou must now go ouer to him, or to his house.

Tua põpa eò traducẽda est, thou must take, conuey or bryng ouer thither with thee all thy trayne. Põpa, pæ, is any maner of glorious or

solemne ostentacion or shew, and that as well in prosperitee as in a triumph, as also in aduersitee, as in funeralles. Lau. Val. li. 4. ele. c. 39.

Quam rem agis scelus? What entendest thou, or what thynge goest thou about, thou naughtie felow?

Argentum cudo, quod tibi dem, I am coynyng money, that I may geue vnto you.

Dignū me putas, quem illudas? doest thou thynke me a mete man for the to mocke?

Non est temere, It is not for naught.

Etiā ne tecum hic res mihi est? Hast thou also any thyng to doo with me here?

Tuū tibi reddo, I gene you that ỹ is yours.

Quid est rei? What is the matter?

Omneis eos traduc ad vos propere, & ferant quæ secū huc attulerunt, Take and conueigh them all to your house at ones, and leat them take, beare, or carie all suche thynges as they brought hither with theim.

Spærabit senex sumptū sibi leuatū esse horū abitu, The old man shalbe in hope, that his charges shall be diminisshed, lessed, or made lighter by the goyng away of these folkes.

Ne ille haud scit, hoc paulum lucri, quantum ei damni apportet, In faieth full littell woteth he, how greate losse and hyndraunce this little small gaynes or saynge shall cause him to haue, or to susteyne.

Tu neſcis, quod ſcis, ſi ſapies, thou knoweſt not that, that thou knoweſt, if thou wilte plaie the wyſe man.

¶ In the fifte Scene.

¶ Menedemi vicē miſeret me, I haue pitie on the ill chaunce of Menedemus. We ſaie in the ſingular numbre vicem, and vice, and no more: in the plurall numbre it hath all caſes. Some grammarians deriue and forme vices, of the woorde vi, whiche in olde tyme was muche taken and yet is pro pugnis, for fightyng: as whan we ſaie in latine, Vim mihi intulit, He laide violent handes on me, and fought with me. Vim ſibi intulit, He kylde him ſelfe. In the ſame ſignification is vices vſed in Plautus, where he ſaieth: Vices eius memorat, & cicatrices denudat, He telleth of the battayles that he hath foughten, and diſcouereth or ſheweth open the ſcarres or pryntes of the woundes that he had. Sometymes vices is taken pro pœnis, et incommodis, for puniſhement and miſchaunces, diſpleaſures, or aduerſitee. Horat. li. 1 carm. Vices que ſuperbe te maneāt ipſū. Sometimes pro periculo, for daūger & ieopdie. Ver. Nec tela, nec vllas vitauiſſe vices Danaū. Sometimes pro loco: for in the place or ſteede. Horat. Vt aruice cotis, acutū reddere, quæ ferrum valet exors ipſa ſecundi, I wil be in the

stede of a wheatstone, whiche hath power to make knyues sharpe, & yet it selfe hath no such propertie, that it can cut, Laur. valla in annotac. contra. Raud. toucheth the difference betwene Dolere alicuius casū, & Dolere vicē.

Miseret me, tātum deueniſſe ad eum mali, It pitieth me, that so great a myſſefortune hath chaunced vnto hym.

Ita magno desiderio fuit ei filius, He hath longed so greatly for his soonne. Desidero, ras, raui, is to longe fore, and therof cometh desiderium.

Hosce aliquot dies non sentiet, For these few daies he shall not feele it.

Verū vbi videbit tātos sibi sumptus domi cotidianos fieri, nec fieri modū, optabit rursum, vt abeat ab se filius, But whan he shall perceiue, that he shall be daicly at so greatte charges, and therin like to be no measure nor ende, he will wisshe that his sonne were gone from him againe. Antonius Nebr. in that his boke, which he intitled Lexicon iuris ciuilis, sheweth and proueth, that cotidie and cotidianus should be written with c, and not with q. Ab, in appositcion is read not onely set afore woordes beginnyng with vowels, but also with woordes beginnyng with almost all consonauntes: apud Plautum, Terentium, Liuium, and others plainely appeareth.

Syrum optimè eccum, Loe here is Syrus meruaylous well, or as well as can be.

Cesso hũc adoriri? Am I slacke or am I not quicke to set on him? Adoriri is to come vpon a man sodainly, as though a waite layd afore.

Te mihi iamdudum exoptabã dari, I desired to haue the meete with me a good while gone: or I woulde veraie fayne haue had the meete with me a good while sens. Of the vse of Iamdudum it is shewed afore.

Videre egisse iam nescio quid cũ illo, me thynketh thou hast been in hand with him about some thyng what so euer it is.

Dictum ac factum reddidi, I dispatched it with a woorde, or in the tournyng of an hand (as who should saie) I did no rather moue the mattier nor speake of it, but it was dooen by and by. Albeit, Eras. in chil. interpreteth and expoundeth this prouerbe to signifie all maner diligence and labour necessarie to the dooynge or bryngyng to passe of any thyng. For he saieth, that dictum ac factum is a prouerbiall speakynge, by whiche is signified, that we haue not omitted or lette passe any thyng belongyng to the furtheraunce or performaunce of any mattier or businesse. And his example he bryngeth in this place of Terence, whiche in that sence maie be englished thus: I haue dooen as muche as is possible,

or as maie be dooen in the mattier. Donatus saieth, dictum ac factum to be a prouerbiall speakyng, betokenyng celeritee and spede in doyng or dispatchyng of a thyng. Terent. in And. ac. 2. sc 3. Hęc sola est mulier, dictū ac factū, inuenerit aliquā causam, quāobrē ejiciat oppido, This gipcerie is alone womā, Simo will not faile, but at ones with the turnyng of an hande, to finde some quarell or other, to driue hir out of the towne. And in the fyrst scene of the fifte acte, in the same comedie. Dictum factum huc abijt Clitipho, by and by cometh thither Clitipho.

Bona ne fide? s. fecisti, Didst thou it faithfully, substantially, trustily, or earnestly?

Non possū pati, quin caput tibi demulceā, I cā not forbere, but I must nedes stroke thy head. The selfe same thyng maie be saied also by facere, thus, Nō possū facere, quin caput tibi demulceam. And without either of both thus, Non possū quin caput tibi demulceā. Faciā boni tibi aliquid pro istac re, ac lubēs, I will doe the some good tourne for this that thou hast doen, and that with all my hert.

Si scias q̄ scitè in mentem venerit, If thou knewest how properly it came in my minde.

Vah, gloriare euenisse ex sententia? Auant dooest glorie, crake, or make thyne auaunte, that it hath chaunced as thou wouldest?

Non

Non hercle verò, verũ dico, Nay in faieth: I say trouth. Hercle verò be aduerbes of confyrmyng and auouchyng.

Auscultã quod supereſt fallaciæ, Here that is behynde moze of this subtilter oz falſhode.

Seſe ipſe dicet tuam vidiſſe filiã, eius ſibi complacitam formam poſtquã aſpexerit, Him ſelfe will ſhew you, that he hath ſeene your daughter, and that hir beautie oz fauour lyked him well, whan he ſaw hir.

Dicet ſe filiam tuam cupere vxorem, He will ſhew you, that he would fayne haue your daughter to his wife.

Equidem prorſus nihil intelligo, in faieth I vnderſtand oz perceiue nothyng at all.

Vah, tardus es, Tuſche thou arte a dull ſcholoe, to vnderſtande oz to perceiue a thyng.

Argentũ dabitur ei ad nuptias, aurũ, atq; veſtem qui comparet, He ſhall haue money geuen him to his mariage, wherwith to bie clothe of golde and other apparaile. Aurum here is taken foz clothe of gold, and ſo it is taken in diuers places of Titus Liuius, and namely in the concions of Cato and Lucius Valerius. lib. 32. ab urbe condita, and Joachimus Perionius noteth the ſame.

Non ego perpetuo dicebã, vt illi dares, ſed vt ſimulares. ſ. te daturũ, I ſaied not ẏ thou ſhouldeſt geue it vnto him foz euer, but that

thou shouldest fayne shew a countenaunce, or make as though thou wouldest geue it him.

Non mea est simulatio, I can no skill of suche feignyng, or, I can not make nor shew no suche countenances.

Ita tu isthæc tua misceto, ne me admisceas Bryng in, or medle of thine owne matters in such wise that thou bring not me in amõgs it.

Egon' cui daturus non sim, vt ei despõdeam? s. filiam, Shoulde I betrouth or make sure my daughter vnto him, whome I will not leat or suffre to haue hir? There is eclipsis of oportet, decet, or conuenit.

Scitè poterat fieri, It might so haue been doone properly.

Ego hoc, quia dudum tu tantopere iusseras eò cœpi, I began that for because that thou haddest bidden me so greatlye or so instantly erewhyle.

Equidem isthuc æqui bonique facio, truely I am nothyng discontẽted therwith. Aequi bonique facere, æqui bonique cõsulere, æqui consulere, and boni consulere, been elegant maner of latine speakynges, betokenyng the same that we say in englyshe, to take well in wooyth and in good gree. Examples been euery where innumerable.

Maximè volo te dare operam vt fiat, verũ alia via, I will in any wise that thou dooe thy

labour

labour and diligence, that it may be dooen, but yet after an other way.

Illud quod tibi dixi de argento, quod iſte debet Bacchidi, That that I ſpake to you of the monei, which this mã ougheth to Bacchis.

Argentum reddendũ eſt illi, He muſt haue his money againe, or his money muſt be paied vnto him againe.

Neque tu ſcilicet eò nunc confugies, quid mea? ſ. refert, And in faieth thou ſhalt not now haue any refuge to that ſaiynge (whiche ſome men vſe) what haue I to dooe therwith, or what perteineth the mattier to me?

Num mihi datum eſt argentum? was the money deliuered vnto me?

Num ille oppignerare filiam meam me in uito potuit? Might he lay my daughter in pledge, or to gage, whether I would or not?

Verum illud dicunt, That is a true ſaiyng of men. Verum is a noune here in this place.

Ius ſummum ſæpe ſumma iniuria eſt, the rigour or the extremitee of the lawe, or of a mans right, is ofte times the greatteſt iniurie and wrong that may be.

Haud faciam, I wil not dooe it.

Aliis ſi licet, tibi nõ licet, though other men may, yet thou mayſt not, or though it be lefull for others, yet it is not lefull for the. ſi for etſi.

Omnes te in lauta, & bene aucta parte putãt

All men thynke you to be one of theim, that liue welthily, and been of great substaunce.

Quin egomet iam ad eum deferam. s. argentum, Marie I my selfe will goe beare it vnto him by and by.

Imò filium iube potius. s. deferre argentũ, Nay, rather bidde your sonne to beare it.

Quia enim in hunc translata est suspicio, Marie because that the suspicion of the matter is layde to him.

Videbitur magis verisimile esse, it shal appeare or seeme to be more true lyke.

Facilius conficiam quod volo, I shall the sooner and with more ease bryng to passe that that I woulde.

Ipse adeo adest, abi, effer argentum, He is euen here now him selfe, goe thy wayes, and bryng foorth the money.

¶ In the sixte Scene.

¶ Nulla est tam facilis res, quin difficilis sit, quam inuitus facias, There is nothyng so easie or light to be dooen, but that it is harde if a man doe it by compulsion, or against his will.

Vel hæc deambulatio quam non laboriosa, me ad languorem dedit, Euen the same little walkyng beyng nothing paynful, or besyng a thyng of no labour, yet hath made me all werie and faynt, Vel, in this place, is not a coniunction disiunctiue, but taken for etiam

per

per enallagen partium. Ter. in Eun. Vel rex mihi ſemper agebat gratias, Euen the kyng him ſelfe did euer geue me thankes.

Nec quicquam magis nũc metuo, q̃ ne denuo miſer aliquò extrudar hinc, and I feare nothyng more now, than that I ſhalbe ſhifted or driuen from hens ſome els whither.

Vt te omnes dij cũ iſtoc inuento, cumque incepto perdiunt: All the gods take a vengeaunce vpon the with this thy deuiſe, and beginnyng. Perdiunt pro perdant, with others lyke muche vſed in olde poetes. Vt pro vtinã, wherof it is largely ſhewed afore.

Huiuſmodi mihi res ſemper cõminiſcere, vbi me excarnifices, Thou doeſt alwaies deuiſe and inuent ſuche thinges for me, to tourment and vexe me withall. Vbi. i. in quibus.

I tu hinc quò dignus es, Get the hens to the diuel. The wordes ſound thus. Go hens whyther thou art woorthy to goe, (as who ſhuld ſaie) whither thou haſt deſerued to goe, and becauſe thei be vſed & ſpoke alwaies in indignacion, thei maie be aptely and well engliſhed, as afore, for that is our moſt vſed maner of ſpeakyng in engliſhe.

Quam penè tua me perdidit proteruitas? How nere thy ſaucineſſe had vndooen me, or howe thy malopertneſſe had almoſte vtterly caſt me awaie? Of proteruus, proteruitas,

or

of proteruia, procax, procacitas, petulãs, & petulantia. read Lau. Vall. li. 4. eleg. ca. 105.

Vellem hercle factum, In faieth I would it had been so.

Næ me isthuc ex te pri⁹ audisse gaudeo, q̃ argentũ haberes, quod daturus iam fui, In faieth I am gladde that I haue hearde that woorde of thy mouth, before thou haddest receiued the money, whiche I was ready and about to deliuer now by and by. It maie be saied ex te audisse, à te audisse, and de te audisse, as sheweth Lau. Vall. li. 3. ele. ca. 66.

Iam non sum iratus, Now I am not angry.

Scin' vbi nunc sit tibi tua Bacchis? Dooest thou know, or canst thou tell where nowe to fynde thy bestbeloue Bacchis?

Bono animo es, Be of good chere.

Ludis fortasse me, Percase thou mockest or bourdest with me.

Ipsa re experibere, Thou shalt proue or see it in verie deede. It is already shewed, that in olde time verbes of the fourth coniugacion fourmed their future tenses of the indicatiue mode in bo, and bor.

Næ ego fortunatus homo sum, Truely I am a fortunate feloe, or truely I haue good chaunce and fortune.

Deamo te Syre, O Syrus I loue the with al my hert. Deamo. i. valde amo. For the pre-

posi-

poſition de, in compoſition ſometymes betokeneth increaſyng, all be it, moſte tymes it ſignifieth diminution or priuation.

Obſecundato in loco, be ruled or folow the appetite of a man at ſome tyme, For locus in ſuche maner ſpeakynges is taken and vſed alſo pro tempore, & pro re, Obſecundare eſt obtemperare, obſequi, & omnia ad alterius velut nutum facere.

Caue quidquam admiratus ſies, Beware that thou make no meruailyng at the mattier.

Quod imperabit, facito, what he ſhall bidde or commaunde the to dooe, dooe it.

Loquitur paucula, ſaie little, or ſpeake but few woordes.

¶ In the ſeuenth Scene.

¶ Vbi Clitipho nunc eſt? where is Clitipho now?

Eccum me, inque, Here I am ſaie thou.

Quid rei eſſet, dixti huic? Haſt thou ſhewed him here, what the mattier is?

Dixi plæraq; omnia. ſ. ei, I haue tolde him the moſt part of all.

Cape hoc argentũ, ac defer. ſ. ad eũ, haue here this money, and goe beare it vnto him.

Hei quid ſtas lapis? Alas why ſtãdeſt thou dead ſtone?

Quin accipis? ſ. argentum, why doeſt thou not take it? Quin, pro quid non, i. cur non.

Sequere

Sequere hâc me ocyus, Come after me this waie at ones, apace, or quickely.

Tu hic nos, dum exim⁹, interea operibere, Thou shalt tarie here for vs in the meane while, till we come foorth.

¶Nihil est illic quod moremur diutius, there is no cause why for vs to tary there any longe space.

Minas quidē iam decem habet à me filia, My daughter hath there now already of me tenne poundes sterlynge. Mina in Athenes and the countrey of Greece there about was as muche in summe as libra in the citee of Rome, and Libra Romana was equall with our pounde sterlyng.

Decē minas pro alimentis esse nunc duco datas, Tenne poundes I recken now as geuen or paied for hir table.

Hasce pro ornamentis consequentur alteræ. s. decem minæ, After theim must goe other tenne poundes for hir apparaile.

Porro hæc talenta dotis apposcent duo, And these two will require besydes and aboue that one hūdreth poūdes to hir mariage. Dos dotis properly is the money that is geuen with any womanne, or that she bryngeth with hir to hir mariage, and by translacion it is taken for any gifte of nature or otherwise: as prudence, iustice, and fortitude, with

other

other vertues be called dotes animi: beautie strēgth, stature, ben dotes corporis: so dotes ingenij. &c. Of talentum it is shewed afore. Note that here is set hæc for hæ plurally, and the neutre gender for the feminine. For next afore went alteræ decē minæ. So Terence afore in Eunucho, speakyng de ancillis Thaidis. Cōtinuo hæc adornant, vt lauet, pro hæ adornant, anon the maidens made al thynges ready that she might washe.

Idem in Phor. Hæc illæ erant itiones, pro hæ illæ erant itiones, This was all the goinges in and out: And the same noten bothe Donatus and Io. Calphur.

Mihi nunc, relictis omnibus, inueniēdus est aliquis, labore inuenta, mea cui dem bona, I muste be fayne now, all other thynges layde aspde, to finde some man, vnto whom to geue my gooddes, gotten with great labour. Labore inuenta. i. parta, vel parata.

Multo omnium nunc me fortunatissimū factum puto esse gnate, cum te intelligo resipuisse, pro resipuisse, I thynke my selfe becomed the most fortunate and happy of all men, now that I see thee my sonne retourned and come agayne to goodnesse.

Vt errat? How greatly is he decepued, or how farre is he out of the way?

Teipsum quærebam Chreme, I sought for you

you, and no man els Chremes.

Cedo, quid vis? Tell me, what wouldest thou haue? or, shewe we what is thy will:

Quid tu hominis es? What a felowe arte thou? Of suche maner latine speakynges it is noted afore.

Iam ne oblitus es, inter nos quid sit dictũ? Hast thou now sins forgotten what was saied betwene vs?

Ea res nunc agitur ipsa, Euen veray that, we goe about now.

Erraui, I was beguiled or deceiued.

Sic res acta est, it was euen right so.

Quanta spe decidi? out of how great hope am I fallen?

Id est profecto, It is euen that surely.

Frustra gauisus sũ miser, I was glad for nothyng, vnhappy body that I am.

Quiduis iam malo, q̃ hũc amittere, I wil now suffer any misaduenture in the world, rather than lese him here, or, haue him goe from me. Quiduis iam malo, s. facere ac pati.

Quid nunc renunciem abs te responsum? What shall I beare worde agayne now, that thou hast aunswered?

Ne sentiat me sensisse, atq; ægrè ferat, least that he espie me to haue perceiued the mattier, and so be discontented.

Nimium illi indulges, you make to muche of him

of him, or you coker him to much, or you suffre him to muche to take his pleasure, and to haue his owne mynde.

Inceptum est, perfice hoc mihi perpetuò, the matter is already ones entred and begun, goe me through with it still.

Dic egisse te de nuptijs. s. mecum, Saye ỳ you haue been in hand with me for or about the mariage.

Dicã, quid deinde? I will, what than after?

Dic me facturum esse omnia, Say that I will dooe all thynges.

Dic generum placere. s. mihi, Say that my sonne in law lyketh we well.

Isthuc volueram, That was my desyre.

Quam ocyssime vt des, That thou mates geue it very hastily.

Næ tu propediem istius obsaturabere, in faieth thou shalt soone or shortly haue thy belly full of that geare.

Hæc cautim & paulatim dabis, si sapies, ỳ shalt geue these thynges warely, and by little and little, if thou wilt play the wise man.

Abi intrò, vide quid postulent, Go thy way in, and see what they lacke, or what they wold haue. Postulo, las, is proprely to aske or to require.

Ego domi ero, si quid Me voles, I will bee at home, if thou wilt any thyng with me.

Te ſciente faciã quicquid egero, thou ſhalt be of counſayle what ſo euer I ſhall dooe, or I will do nothyng, but the beyng of coũſaile. For Te ſciente is the ablatiue caſe abſolute.

¶ Out of the fifte acte in the firſt Scene.

¶ Ego me non tam aſtutum, neque ita perſpicacem eſſe ſcio, I know my ſelfe not to be ſo craftie or wily, ne ſo quicke in perceyuynge or eſpyyng of thynges.

Hic adiutor meus, & monitor, & præmõſtrator, hoc mihi præſtat, This mine helper, and counſaylour, and leader or pointer of the waye is aboue me, or better than I in this point. Præmõſtrator, toris, is he that goeth before a man to guide him, and to ſhewe him the way, and as who ſhould ſaye, to leade him by the hande.

In me quiduis harum rerũ conuenit, quæ ſunt dicta in ſtultum, caudex, ſtipes, aſinus plũbeus, all thoſe thynges may well be ſaied vnto me, that be commonly ſaied agaynſt a foole, as to be called a blocke or a ſtumpe, a ſtocke, an aſſe, an heuy head, as who ſhoulde ſay, I may well be called a blocke, a ſtocke, an aſſe, a dulhead, with all other ſuche names as be geuen to fooliſhe and dull felowes, in deſpite or in derision. Caudex is the foote and loweſt parte of the ſtocke of a tree nexte

vnto

vnto the rootes. Stipes, ſtipitis, is a logge, that is ſette faſt in the grounde. Plumbum, bi, is latine for lead: therof plumbeus, bea, beum, a thyng made of the mettalle of lead, and by tranſlacion a man, or any other thyng of the propertee and condicion of lead, that is to wete, heuy, blunt, and dulle: wherof is taken a latine prouerbe: Plumbeo iugulare gladio, to cutte ones throte with a ſwoorde of lead, that is to ſaie, to goe about and to labour to ouer come or conuince a man with a vayne, light, & ſklendre reaſon or argument: The prouerbe Cicero dooeth vſe.

In illum nil poteſt. ſ. dici, Nothyng can be ſaied againſt hym.

Exuperat eius ſtultitia hęc omnia, the fooliſheneſſe of him paſſeth all this.

Deſine deos gratulãdo obtundere, Leaue or forbeare to dulle the goddes with geuyng thankes to theim for thy good chaunce or fortune. Gratulor, laris, hath two ſignificacions, the one is to make ioie, and to ſaie or to teſtifie in woordes, that thou arte gladde of the good fortune or happie chance, either of an other mã or els of thine owne ſelfe. And in this ſignificacion Gratulor will haue after him a datiue caſe of the partie, for whoſe cauſe ſuche ioiyng or teſtificacion of gladneſſe is made, whether it bee thy ſelfe or elles anye other

body, as Gratulor tibi, quod tam gratiosus sis apud principem, I am glad, that you be in such high fauour with your prince. Gratulor mihi, cui hoc sæculo tam literato nasci contigerit, I am glad on mine owne behalfe, that it was my chaunce to be borne in this tyme, whan letters so well flourishen. Where note, that gratulor besides the saied datiue case, maie haue after him also, of the thynge that you allege, wherfore you sate that you be glad, an accusatiue without a prepositiõ, or an accusatiue with the prepositiõ ob, or els an ablatiue with the prepositiõ de: as, I am glad that you haue that office, Gratulor tibi istũ magistratũ, or Gratulor tibi ob istũ magistratũ, or els gratulor tibi de isto magistratu, So Gratulor tibi nouũ istum honorẽ, or ob nouum istũ honorẽ, or de nouo isto honore, I am gladde on your behalfe, of this your new promotion. All be it, the poetes sometimes leaue out the datiue case, especially whan it is a pronowne: as Ouid. in epist. Gratulor Oechaliã titulis accedere nostris. where the datiue is vnderstanded, which may be tibi, mihi, or nobis. Id. de arte am. Prisca iuuent alios, ego me nũc deniq; natũ Gratulor: where is vnderstanded mihi. Sometimes also in oratours, the datiue is not expressed, but omitted & vnderstanded. Quint. in pasc.

cas

cadauer. Gratulemur iã, quod nulla ciuitas fame laboret, where is vnderstanded nobis. And by reasan of suche omission of the datiue case some grammarians haue thought gratulari idẽ esse quod gaudere, to ioy, to reioice or to be glad, alledgyng for their auctorite the examples aboue writtẽ: But Laur. Val. li. 5. eleg. ca. 42. doeth not allowe theim, well considerynge, that gratulacion maie be, where not onely no ioy or gladnes is, but also entier and hertie sorow, as a man maie saie or testifie that he is glad of the promocion of an other man (whiche is in latine Gratulari alicui nouam dignitatẽ) and yet in his hert be right sory for the same. Gratulor is also taken sometime for gratias agere, to geue thankes, but that is in manier neuer, but to the gods immortall. So that in this signification it is the same that supplicare, to praie and to doe our deuocions to the gods. Tit. Li. Triumphãtes in capitoliũ ascẽdebãt, Ioui optimo Maximo, cęterisque dijs gratulatũ, Suche persons as triũphed in old time in the citee of Rome vsed to ascende or to goe vp into the capitol castel or toure of the citee, to geue deuout thankes, vnto the most good and most mighty Iupiter, and vnto the other gods. So that Gratulari Deo & superis, is to geue deuout thankes vnto God, and to his sayntes, for

any benefite, felicitee, or happy chaunce receiued. And so is gratulando taken here in this place of Terence, and there is vnderstanded eis nempe diis.

Desine obtũdere, nisi illos ex tuo ingenio iudicas, vt nihil credas intelligere, nisi idem dictum est centies, Leaue dullyng them, excepte thou esteme and iudge theim of thyne owne proprietee, that is, that thou thynkest them to perceiue or vnderstande nothyng, but if the same haue been spoken, repeted, or rehersed an hundred tymes.

Quid risisti? Wherfore didst thou laugh?

Serui venere in mentem Syri calliditates, I remembred, or I thought vpon the subtilties or wily deuyses of my seruaunte Syrus.

Itane? Yea, or in dede.

Vultus quoque hominum fingit scelus, the vngracious harlotte can faction or transpose also the countenaunces and lookes of men. Scelus for scelestus p emphasin, aut potius auxesin, as is shewed afore. Io. Riuius in his castigations vpon Teren. noteth these woordes in this place, and expounceth the same in suche wyse, that he taketh the sense and meanyng of theim to be this, vultus quoque hominum fingit scelus, The vngracious felow can also transpose or faction the countenances of men (that is) can make or cause men to looke

looke and to haue suche countenances as him listeth, meanyng by Syrus, that he hadde in suche wyse taught and enstructed Clinia, that he coulde facion his looke and countenaunce at his pleasure, and counterfaicte any facion of countenaunce that he would him selfe. And in this sense it best agreeth with the woordes next folowyng, whiche been these. Gnatus quod se adsimulat lætum, id dicis? that my sonne maketh a countenaunce as he were glad speake you of that? And fingere vultum, in the selfe same sense useth Cæsar. li. 1. bel. Gall. where he sateth thus. Hi neque vultum fingere, neq; interdũ lacrumas tenere poterant These men could neither feine or make a good countenaunce, nor yet sometimes holde or forbeare weppyng (as who should say) they coulde not hyde nor dissemble theyr feare, but that there appered in theyr faces and countenaunces euidente notes and tokens, that in theyr myndes and heartes they were sore troubled and vexed, and afeard of punishement. And of the same cometh a prouerbiall speakyng: Fortunã sibi quisque fingit, Euery man maketh (as who shoulde saie) is causer of his owne fortune be it good or bad, as who shoulde say, they that be good or vertuous or learned, or haue any honest crafte or occupation, shall haue good fortune, and shall bee susteyned

therby, and liue well, and contrary wise they that be idle feloes, nor haue any learnyng, nor occupation, but be flagicious and full of mischiefe, shall not liue wel, but in misery, wherof they may alwaies thanke them selfes, as causers of theyr owne fortune.

Idem isthuc mihi venit in mentẽ, I remembred, or I thought vpõ euẽ the selfe same thing.

Magis, si magis noris, putes ita rem esse, Thou wouldest much more thynke it to be so, if thou didst better know the mattier.

Ain tu? Saiest thou so?

Hoc prius scire expeto, This I desyre to know first.

Mira narras, thou tellest a meruaylous tale.

Mira the accusatiue plurall, neutre gender, put substantiuely.

Quid est, quod amplius simuletur? What is there that is feygned more than this?

Est mihi retro vltimis in ædibus conclaue quoddam, I haue a certaine parlour behynde or in the backe side in the furmoste parte of all my house.

Lectus vestimentis stratus est, There be clothes laied vpon the bedde.

Quid postquam hoc est factũ? What, whã that was dooen?

Huc abijt Clitipho, Bacchis cõsecuta est illi eo, Thither goeth Clitipho, and after goeth

Bacs

Bacchis at the harde heles of him. Conſequi is to folowe, as we vſe to ſay in englyſhe cheke by cheke, or at the harde heles. ꝛc.

Vbi abiere intrò, operuere oſtiũ, As ſoone as they were gotten in, they cloſed or ſhutte to the dooze.

Clinia hæc fieri uidebat? Did Clinia ſe all this dooen?

Quid ni? mecum vnà ſimul, what els? euen together with me. Quid ni, ſ. viderit. Vnà ſimul it is the figure pleonaſmus, of whiche is is ſhewed afoze.

Decem dierum vix mihi eſt familia, My houſhould may ſcarly endure or holde tenne daies longer (as who ſhould ſay) I ſhal not be hable to continue houſeholdyng or keppng of an houſe ten daies longer.

Ille operam amico dat ſuo, He attendeth vpon his friende.

An dubiũ, i. tibi? haſt thou any dout of that? Quenquã animo tam comi eſſe, aut leni putas? Thinkeſt thou any man to be ſo familiar, or ſo gentill an hert? Hic hæc comis & hoc come, is he that is gentill and familiar, & nothyng ſtatelyke nor high minded or ſtrange. Hic hæc lenis, hoc lene, is he that is not rough or ſharpe, nor ſoone moued to angre, but is gentill and ſoone contented or pleaſed, and is full of ſufferaunce.

Quò verba facilius dentur mihi, That I may the sooner be deceiued.

Meritò mihi nunc ego succenseo, I am angrie with my selfe now, not without a cause.

Quot res dedere, vbi possim persentiscere, nisi essem lapis, How many thynges haue they doone, wherby I might haue perceyued it if I had not ben a very stone.

An ne illud inultum ferent? Shall they escape with it vnpunisshed?

Non tu te cohibes? Wilt thou not refreine or kepe thy selfe in?

Non tu te respicis? Dooest thou nothynge regarde thy selfe?

Non ego tibi exempli satis sum? Am not I exaumple good enough for thee?

Præ iracundia non sum apud me, I am out of my witte for angre.

Téne isthuc loqui? scilicet, decet, conuenit, vel oportet, Suche a woorde to come out of my mouthe?

Nonne id flagitium est, te alijs consilium dare foris sapere, tibi non posse auxiliarier? Is not this a very naughty thynge, that thou canst geue counsayle vnto others, and to bee wyse in other mens matters, and not to bee hable to helpe or ease thyne owne selfe?

Fac te esse patrem sentiat, So doe, that he maye perceiue and feele thee to be his father.

Fac

Fac vt audeat tibi credere omnia, So dooe that he mate committe and shewe vnto the all thynges. Credere alicui in this signification is to committe vnto any man all secretes, and to kepe noz hyde nothyng from hym.

Fac nequam aliam quærat copiam, So do that he maie not seke foz any other helpe.

Fac ne te deserat, so do that he may not foz-sake the.

Imò abeat potius multo quouis gentium, quã hic per flagitiũ, ad inopiam redigat pa-trem, Nate mary let him go from hens to the wozldes ende, muche rather than he shoulde here thzough his mischiefe and vngracious fa-cion of lyuyng, vndooe his father, and bzyng hym to pouertee and nede oz beggery. Of this woozde gentiũ, how it is added vnto dyuerse aduerbes, it is largely declared afoze.

Si illi pergã suppeditare sumptibus, mihi illæc vere ad rastros res redit, If I should geue him as much money, as he woulde spend, that woulde surely bzynge me to the rake and the spade: as who should saie, it woulde vn-doe me and make me a veray beggar in dede: and it is elegantly saied in latine, Res mihi ad rastros redit, I must be faine to take a rake & a spade in my hande (as who shoulde saie) to dygge and to delue foz my lyuyng. Suppe-ditare illi sumptibus, maie otherwyse also bee

saied

saied in latine, Suppeditare illi sumptus, and this later is more vsed.

Quot incommoditates in hac re accipies, nisi caues? How many incommodities or displeasures shalt thou haue in this thyng, except thou beware or take hede? All be it, Io. Riuius in his castigacions readeth, Quot incommoda tibi in hac re capies. &c.

Difficilẽ ostendis te esse, ignosces tũ pòst, Thou shewest thy selfe, hard, sore, or heuy towardes him, yet thou wilte forgeue or pardone him at last. Post. i. postea, and it is here an aduerbe and not a prepositiõ, for it gouerneth no case, wherof also it is annoted afore.

Nescis quam doleam, Thou knowest not how sorie I am.

Quid obticuisti? why doest thou not speake? Of the propre significacion of Obticeo, it is shewed afore.

Ita dico, So I saie.

Ne quid vereare, Be not afearde, or, feare nothyng.

Nil dos nos mouet, We care nothyng for any money to hir mariage.

Duo talenta pro re nostra ego esse decreui satis, I haue determined or iudged, that one hundred pounde is enoughe for one of my substaunce.

Ita dictu opus est, si me vis saluũ esse & rẽ

& fi-

& filium, Thou muſt nedes ſo ſaie, if thou wilt haue my life ſaued, and my gooddes and my ſon. Here is the figure of cõſtruction called zeugma, which is whan a verbe or an adiectiue is reduced and referred vnto diuerſe nominatiue caſes or ſubſtantiues, that is to wete, vnto the nominatiue or ſubſtantiue that is next vnto it expreſſely, & vnto all the others, by vnderſtandyng or repetyng: as Ego & tu viuis, I and thou liue. where viuis is reduced and referred vnto two nominatiue caſes, that is to wete ego and tu. And with the next, that is tu, it accordeth in numbre and perſon expreſſely, and with the further that is ego, by vnderſtanding thus: Ego. ſ. viuo, & tu viuis. So cœli mouendi ſunt, & terra.

Where mouendi and ſunt accorden with the nexte, that is cœli expreſſely, that is to ſaie, the verbe in numbre and perſon, and the adiectiue in caſe, gendre, & numbre. And with the further terra, thei bothe accorden not, but by vnderſtandyng thus, Cœli mouendi ſunt, & terra. ſ. mouẽda eſt. So Vir. Hic illi⁹ arma, hic currus fuit. where the ſence and oracion is thus to be made perfite. Hic illi⁹ arma. ſ. fuerũt. Hic currus fuit. &c. Againe, Ego & vxor mea eſt docta. The perfecte ſpeakynge is this, Ego. ſ. ſũ doctus, & vxor mea eſt docta, or els Ego ſum doctus, & vxor. ſ. eſt docta.

cta. Yet this notwithstandyng, if there be any comparacion, the verbe or the adiectiue maie accorde with the further. As in example we saie not, Ego melius q̃ tu scribis, but Ego melius q̃ tu scribo, I write better than thou. Likewise if there be any similitude, the verbe or adiectiue shall accorde with the further nominatiue or substantiue: as Ego sicut tu sentio, and not Ego sicut tu sẽtis, I thynke as thou dooest, or I am of the minde that thou art. And in the psalme Ego sicut fœnum arui, & not ego sicut fœnũ aruit. also by the coniunction nisi, thus. Talẽ filiũ nulla nisi tu pararet, and not parares: but by vnderstãdyng. And here note, that zeugma, maie be three maner waies. First in person, as Ego & tu viuis: Secundarily in gendre, as Rex et regina est irata: Thirdly in numbre, as Cic. Nihil te hic munitissim⁹ habẽdi senatus locus, nihil horum ora, vultusq; mouerunt? Hath this most strong place, that the parliament is kept in, and the faces or countenances or lookes of these men, beyng present and beholdyng the, moued the nothyng at all?

Note further, that there be three kyndes of zeugma. Oneis called in greeke protozeugma, that is, whan the verbe or the adiectiue is set in the beginnyng: as Dormio ego & tu. An other is called mesozeugma, whiche is whan

is whan the verbe or the adiectiue is set in the myddes: as Ego dormio et tu, The thyrde is called hypozeugma, and that is where the verbe is put in thende: as Ego & tu dormis. But whan a verbe or an adiectiue is reduced vnto diuers nominatiue cases or substantiues and agreeth with them bothe, the grammarians callen it zeugma locutionis of speakyng, non constructionis, and not of construction. As in the example of Cicero afore, Nihil horum ora vultusque mouerũt. Againe Ioannes est eruditus et Petrus. zeugma requireth fower thynges: Fyrste dyuers substantiues, as Rex & regina: Secundaryly a coniunctiõ as &. Thirdly a verbe or an adiectiue, as irata est: Fourthly ỹ the same verbe or adiectiue doe agree expressely with the nexte nominatiue or substãtiue, as Rex & regina est irata. where note, that the coniunction may be either a contũctiue, a disiũctiue, or els an expletiue, it maye be also an aduerbe in stede of a coniunctiõ: as Cubas vbi ego, Thou liest where I do. Cœnas quando nos, Thou suppest whan we do. Hæc ferè de zeugmate Gerardus Listrius. Id mirari te simulato, & illũ rogato simul q̃ obrem id faciam, Make as though thou diddest meruaile therat, and together therwith all demaunde of him, wherfore I dooe it. Ego vero, quãobrẽ id facias, nescio, and in

deede

bede to, I know not wherfore thou doeſt it.
Ego id facio, vt eius animũ qui nunc luxuria & laſciuia diffluit retũdam, I doo it that I may cleane daſhe his hert or minde, whiche now renneth at rouers in riotte and wantonneſſe. Diffluere properly is to renne abrode in diuers places, as water doeth, and by tranſlacion it is to be riottous and wilde, rennyng at large, nothyng refreignyng hym ſelfe. Semibleably retundere properly is to make dull or blunte as in a knife, whan the poynct or edge of it is turned. And the ſame by tranſlacion is to abate, to brynge downe, and (as we vſe muche to ſay now) to daſhe, to blanke, and to appalle, Luxuria, riæ, and luxus, xus, xui is latin for rioet, and not for lecherie. Libido, bidinis, is latine for lecherie, and laſciuia perteineth to the ſame. For laſciuus properly is he that is lecherous bothe in liuynge and alſo in woordes. Ex Lau. Vall.

Redigam eum, vt quò ſe vertat neſciat, I will bryng him to that poinct, that he ſhall not wotte whyther to tourne him. A childe maye meruayle why Terence ſaieth not neſciet, rather than neſciat, ſeynge that our maner of ſpeakyng in engliſhe ſo ſowneth, as thoughe it ſhould be the future tenſe of the indicatiue mode. But it is to be noted, that this particle, vt, is neuer ioygned with verbes of the

indis

indicatiue mode. For vt nesciat in this maner speakynge, is the same that barbarous, rude, and vnlerned persones saie thus, quod nesciet, but the latine phrase is otherwyse. Therefore in this maner speaking with others like, it is necessarie to put the present tense of the subiunctiue mode in steede of the future of the indicatiue mode. And this is also noted in the littell booke, De corrupti sermonis emendatione. And this exaumple of Terence is there brought in. Quo se vertat, id est, Quò se vertere debeat, It is the potenciall mode.

Mitte me, Leat me goe, or leat me alone. Sine me in hac re gerere mihi morẽ, suffre me in this thyng to folowe myne owne appetite, or to haue mine owne minde and plesure.

Itáne vis? Wilt thou so? Or, is that thy mynde?

Vxorem accersat, Leat hym sende for his wife.

Dictis confutabitur, He shall be conuinced or blanked with woordes or reasons. Confuto, tas, is to auoyde a man in suche wyse, that he can nothyng more allege nor saie for hym selfe.

Eũ si viuo, adeo exornatum dabo, adeo despexum, vt dũ viuat, meminerit sẽper mei. If I lyue, I will so beraie him, and so decke

or trymme hym, that as longe as he lyueth he shall euer remembre me, or thynke on me. Depexus, xa, xum, cometh of depecto, which is diligenter pecto, to kembe diligently. Ouid. l. 3. fast. Interea liber depexos crinib⁹ in dos Vicit, & eo diues ab orbe venit. Per metaphoram, vel potius ironiam, it is taken and vsed in the ill parte. So that depexus, whiche is properly well kembed, and hauyng a bushe well decked, is taken for the contrarie, that is ill araide and ill handled.

Sibi me pro ridiculo, ac delectamento putat, He reputeth me as his laughyng stocke, and as one to make hym sporte and pastyme.

Nõ auderet hæc facere viduæ mulieri, quę in me fecit, He durst not haue dooen vnto a wydow, or a lone woman, that he hath doen agaynst me. Vidua, duæ, is a lone woman and a wydowe, whose housebande is deceassed: and because women (especially suche as haue no husbandes to helpe and defende them from iniuries and wronges) for the most part be nothyng set by, but had in contempt, and reputed as abiectes and vile persons, whiche no man careth for, nor feareth to delude and mocke, therfore he vseth here that comparison and exaumple.

¶ In the seconde Scene.

¶ Omnem de me eiecit animum, He hath

fast

cast his mynde away from me.

Quodnam ob facinus? For what acte, deede, or trespasse?

Quid ego tantũ sceleris admisi miser? what so greate and heynous trespasse haue I perpetrate or dooen vnhappy body that I am?

Vulgo id faciunt, They dooe it commonly (as who should say) euery body vseth to dooe this thyng that I haue dooen.

Scio tibi esse hoc grauius multo, ac durius I know that this thyng is to thee much more greuous and harde.

Ego haud minus ægrè patior, I take the mattier euen as greuously.

Nescio, nec rationem capio, I know it not, nor I perceyue nor vnderstande not the reason of it.

Tibi bene ex animo volo, I would the well with all my harte.

Hic patrem astare aiebas? Stode my father here, saiest thou?

Quid me incusas? Why blamest thou me? or why layest thou fault or blame in me?

Quicquid ego hui⁹ feci, tibi, pspexi, & stultitiæ tuæ, what so euer I haue dooen in this mattier, I did it to helpe thee and thy foolyshenesse. Prospicere is to looke or to see vnto, and to prouyde or shifte for.

Te vidi animo esse omisso, I saw or marked

the to be of a negligent or recheleſſe mynde. Omiſſo.i.negligēti. So in Adelp. At enim metuas, ne ab re ſint omiſsiores paulo, Mary but percaſe thou wilt feare and caſt perils, that they ſhould be negligent about theyr own profitte, and aboute gettyng money to ſuſteine them or to liue by.

Vidi te, ſuauia in præſentia quæ eſſēt, prima habere, neq; conſulere in longitudinem I ſaw or marked the to ſet moſt by thoſe thinges, whiche be ſweete, pleaſaunt, and delectable for the while, and not to prouide for any ſpace or longe tyme to come.

Cœpi rationem, vt neq; egeres, neq; hæc poſſes perdere, I begun to take ſuche a way, that neyther thou mighteſt be brought to pouertee, neede, or penurie, nor yet myghteſt leſe this that thou haſt.

Eis commiſi & credidi, I haue committed and put all the mattier to them.

Ibi tuæ ſtultitiæ ſemper erit præſidium, There ſhall be alwaies a refuge and place of ſuccour for thy foolyſheneſſe.

Diſperij, ſceleſtus quantas turbas conſciui inſciens? I am vndooen vngracious felow that I am, howe gwate troublous buſineſſe haue I procured vnwetyng?

Emori cupio, I would faine die, or I wold I wer out of the worlde, or I would gladly be

out

out of my lyfe.

Prius quæso, discę quid sit viuere, vbi scies, si displicebit vita, tũ isthoc vtitor, I pray the first learne, what it is to liue in deede, and after that thou shalt know it, than if good lyfe shall mysselyke thee, than vse this facion that thou dooest now. Viuere, is here taken for secundum virtutem viuere, to lyue after the rule of vertue. And Vita here is taken for actus & mores, as who should say, the lyfe actiue, morall, and vertuous. So in Phormio.

Quem ego in vita vidi optimum, Whom I haue seene meruaylous good, honest, and vertuous of lyuyng.

Quæ ista est prauitas, que amentia? what naughtie facion is this, or what madnesse?

Quod peccaui ego, id obest huic, That that I haue offended hurteth him here.

Ne te admisce, medle not thou in the matter. Ne an aduerbe of forbiddyng may be ioygned with verbes of the imperatiue mode, or of the subiunctiue mode indifferently, Non in the same signification is ioygned with verbes of the subiunctiue mode only, and not of the imperatiue mode.

Nemo te accusat, No man accuseth, blameth, or appeacheth the, or, no man complayneth on thee.

Nec tu aram tibi neque precatorẽ pararis,

Neither take saintuarie for the mattier, nr get prouide, get or make any spokesman, petitioner, or intercessour for thee. Pararis for paraueris, per syncopen, And it is the future tense of the subiunctiue mode set for the impératiue mode.

Nihil succenseo tibi, I am nothyng angrie with thee.

Rogasse vellem, vnde mihi peterem cibum, I would I had asked of him, where I should requite my meate and drinke.

Nos abalienauit, He hath geuen vs ouer, or he hath cast vs of, or, he hath forbeaden vs his house.

Irrides in re tanta, neque in me quicquã consilio adiuuas? Doest thou mocke or iest in so great a matter, nor helpest me nothyng at al with thy counsayle?

Ego dicam quod mihi in mentem, tu diiudica, I will say that is in my minde, and than iudge thou. In mentem. s. venit, or els in mẽtem. s. est, for in mente est, per antiptôsin, al be it, in the mergine of Basille impryntynge it is noted (as founden read in some exemplaries) not in mentem, but in mente est.

Inuenta est causa, qua te expellerent, There was a quarel found, wherby they myght driue or thrust thee out.

Est verisimile, It is lyke so.

An

An tu ob hoc peccatum, esse illum iratum putas? Doest thou suppose or thynke, that he is angrie for this offence?

Non arbitror, I thynke not.

Nunc aliud specta, Now marke an nother thing, or yet more ouer cõsidre an other thing. For I thynke nunc here to be taken for iam, whiche very oft and many tymes is taken for preterea, insuper, ad hæc, Furthermore besides all this. &c.

Matres oẽs filijs in peccato adiutrices solent esse, Al mothers vsen or ben wõt to helpe their sonnes, whan thei haue dooen any faut.

Matres filijs auxilio in paterna iniuria solent esse, Mothers are wonte to helpe theyr childzen, whan their fathers do them wronge, or be vnreasonable.

Id non fit, That is not dooen.

Suspitionem istã ex illis quære, Demaund of thẽ, and enquire the cause of this suspicion.

Rẽ profer palã, Vtter the matter plainly.

Si non est verum, ad misericordiã ambos adduces cito, If it be not true, thou shalt anone moue and bring them bothe to pietie and compassion.

Rectè suades, Thou geuest me good counsaile.

Sat rectè hoc mihi in mentẽ venit, this came verie well vnto my minde or remembraunce.

Eum precatorem mihi paro, Hym will I geat to be ſpokeſman, petitioner, oꝛ intercef-ſour foꝛ me.

Seni noſtro fidei nihil habeo, I truſte our olde man nere a dele, oꝛ I haue no truſt oꝛ aſ-ſiaunce at all in the olde man my maiſter.

¶ In the third Scene.

¶ Profectò, niſi caues tu homo, aliquid cõ-ficies mali, Undoubtedly, except thou beware thou keloe, thou ſhalt wooꝛke oꝛ bꝛinge vppe ſome miſchieke.

Miror quomodo tam ineptum quidquam potuerit tibi venire in mentem, I meruaile how any ſo fooliſſhe a thyng coulde come vnto thy mynde.

Pergin' mulier eſſe? Wilt thou be a womã ſtill? as who ſhould ſaie, Wilt thou neuer leaue thy womans condicions?

Vllam ne ego rem vnquã volui, quin tu in ea re mihi aduerſator fueris? Was I e-uer minded oꝛ willing to haue doen ani thing, but that thou haſt reſiſted and ben againſt me therin? Terence in the text, ſpeakyng in the perſon of Chꝛemes vnto Soſtrata, beynge a woman, ſaieth aduerſatrix.

Si rogitẽ iam, quid eſt q̃ peccem, aut q̃ob-rẽ hoc faciã, neſcias, If I would now aſke of the, what it is, wherin I doe amiſſe, oꝛ wher-foꝛe I dooe this ſame, thou couldeſt not tell.

In

In qua re nunc tã confidenter reſtas ſtulte? In what thyng dooeſt thou now withſtande me, or ſtriue and ſtrogle againſt me, ſo boldly, or ſo malopertly fooliſhe feloe?

Iniquus es, qui me tacere de re tãta poſtules, Thou art vniuſt or vnreaſonable, ẏ dorſt requyre, or that woldeſt haue me to holde my peace and ſaie nothyng, in ſo great a mattier.

Nihilo minus ego hoc faciam tamen, Yet neuertheleſſe I will dooe this ſame.

Non vides quantum mali ex ea re excites? Dooeſt thou not ſe how muche miſchiefe thou araiſeſt therby.

Subditum ſe ſuſpicatur, he miſtruſteth him ſelfe, that he was ſome chaungelyng. Subditum. i. ſubdititium vel ſuppoſitũ. Suppoſitus, ta, tum, a chaungelyng, or a childe that was chaunged in the cradle, and laied there for the verate true childe. Iuuenalis. Tranſeo ſuppoſitos, I paſſe ouer and ſpeake nothyng of chaungelynges, or ſuche as were chaunged in their cradles, as we ſaie in engliſhe. Of the ſame ſignification is ſubdititius, and here in this place ſubditus.

Iſthuc inimicis fiet, Suche chaunce come to our enemies.

Egò ne confitear meũ non eſſe filium, qui ſit meus? Should I confeſſe, or ſaie, that he is not my ſonne, whiche in dede is myne?

Quid metuis? what feareſt thou? or wherof arte thou afearde?

Conuinces facile ex te natum, nã tui ſimilis eſt probè, Thou ſhalt ſone or eaſily proue him to bee of thyne owne body borne, for he is very lyke vnto the of condicions. Diuers grammarians haue noted, that ſimilis, whan it gouerneth a datiue caſe, betokeneth like in fauour, and whan it gouerneth a genitiue, it betokeneth lyke of maniers and condicions, Whiche obſeruacion here in this and other places (for the more part) is true, but yet not euery where.

Illi nihil vitij eſt relictum, quin id itidẽ ſit tibi, He hath no fault or vice lefte, but that thou haſt euen the ſame alſo.

Talẽ nulla niſi tu pareret filiũ, no woman a liue could haue brought foorth ſuch a ſon, but thou. Here is the figure zeugma, of whiche it is diligently noted a littell afore, and this ſame clauſe of Terence there recited.

¶ In the fowerth Scene.

¶ Si vnq̃ illũ fuit tẽpus, cũ ego voluptati tibi fuerim, obſecro ei⁹ vt memineris, if euer there was any tyme, that you had any delite or pleaſure in me, I beſeche you for goddes ſake, to call it to mynde and remembrance.

Inopis te miſereſcat mei, Haue thou pitee and compaſſion vppon me, beyng a poore felow

and

and without any maner of helpe. For that signifieth properly inops.

Peto parentes meos, vt commonstres mihi, I desire you that you will shewe vnto me my parentes, or my father and mother.

Ne isthuc aīm inducas tuū, Neuer thinke ye.

Hoccine quæsisti obsecro? Haste thou asked suche a question of me I pray thee?

Caue posthac si me amas, vnq̄ isthuc verbū ex te audiam, Beware if thou loue me, that I neuer heare that worde of thy mouth agayne.

Caue mores posthac in te esse istos sentiam, Beware that I neuer see or perceyue to be in the agayne from henceforth such maners or behauour, as thou hast vsed.

Si scire vis, ego dicam, If thou be willing or desirous to knowe, I will tell thee.

Nostrum te esse credito, Thynke thy selfe to be our owne sonne. So it is taken here in this place of Terence, but it may be englished in an nother sense, thus: Thinke thy selfe to be our owne (as who should saye) our friend and in our good fauour.

Non sunt hæc parentis dicta, These be not mete woordes of a father to his sonne.

Non, si ex capite sis meo natus itidem vt aiunt Mineruā esse ex Ioue, ea causa magis patier flagitijs tuis me infamē fieri, All though thou were borne out of my very head, euen so

as

as they say that Minerua was borne oute of the head and braine of Iupiter, yet I wil not, any thyng the rather for that cause, suffre my self to be in infamy and obloquie of men, or to incurre and renne in slaunder of men, by reason of thy abhominable vices or naughty factions. Flagitijs is ablatiuus causæ. Minerua is the goddesse of wisedome, of artes & sciences, and warres, & it is metaphorically taken sometimes for nature, for witte, or for any arte or science. Whiche thynges because they be high giftes & onely geuen by god, the poetes feygne that Minerua was the daughter of Iupiter, and deliuered or borne out of his owne head or braine. Wherof Lucianus the Greke poete hath a very preatie dialogue in dialogis deorum superum.

Dij isthæc prohibeant, The gods forbidde or defende those thynges.

Ego qđ potero, enitar sedulo, I wil do my bulie labour as much as I shall be able to do.

Quæris id, quod habes, parentes, quod abest, non quæris, patri quomodo obsequare, & vt serues quod labore inuenerit. Thou seest that, that thou hast, that is to say parentes, or father and mother, but that that thou hast not, but lackest, thou seekest not, that is to say, how thou mayst please thy father, and howe thou maiest keepe that he hath gotten with

with his labour. Inuenerit. i. parauerit.

Pudet dicere hoc præſente, I am aſhamed to ſpeake it in the preſence of this man.

At te illud nullo modo facere puduit, but thou were neuer a whitte at all aſhamed to do that.

Ehêu quàm ego nunc totus diſpliceo mihi Alas how angry I am with my ſelfe, or how ſorie I am. Diſpliceo mihi, in latin ſpeakyng is ſometimes vſed in a muche lyke ſenſe, as we vſe to ſay in englyſhe, I am halfe naught, as thus, I was weary of trauaylyng, or, after my iourney, and was halfe naught and more. De via feſſus erã, mihique totus diſplicebã.

Quam pudet. ſ. me, Howe greately aſhamed I am.

¶ In the fifte Scene.

¶ Enimuero nimis grauiter cruciat adoleſcentulum, minúsque inhumanè, Truely he vexeth the poore younge man to ſore, and to vnkyndely or vngentilly.

Exeo vt pacem conciliem. ſ. inter eos, I come foorth to make peace or attonement betwene them.

Cur non accerſi iubes filiam. ſ. meam? Why doeſt thou not bidde or commaund my doughter to be ſent for?

Mi vir, te obſecro ne facias, Swete huſband I pray you for gods ſake doe not ſo.

Pater

Pater obsecro mihi ignoscas, Father, I beseche you for goddes sake, forgeue or pardon me.

Da veniam. s. mihi, Forgeue or pardon me. Sine te exorem, Let me intreat you. Exorare est orãdo impetrare, to obtein with prayyng. Sciens nõ faciã, I will not do it vnwetingly.

Id nos non sinemus, I will not suffre it. Nos for ego, is muche vsed modestiæ causa, but vos for tu, may not be vsed, ne honoris quidem gratia.

Si me viuũ vis pater, ignosce. s. mihi, father, if you loue my life, forgeue or pardone me.

Ne tã offirma te, Be not so styffe, or be not so curst herted. For that is offirmare animũ, all be it, it is vsed sometymes in the good part.

Ea lege hoc faciam, I will dooe the thyng vpon this condition.

Omnia faciam, impera, I will doo all thinges that you shall thynke good, commaunde me. Omnia faciam. s. quæ tu censes æquum esse vt faciam, for that went next afore.

Ad me recipio, I vndertake it.

Hæc dũ incipias grauia sunt, dum que ignoris, vbi cognoris, facilia, All these thynges be harde, till a man hath begunne or is entred in theym, and as longe as he knoweth them not, but after that he is ones acquaynted with them, they be light.

Rufam

Rufam ne illã virginem, cæſiã, ſparſo ore, adunco naſo, ducã? ſhall I mary that redde headded, grey eied, platterfaced, & haukenoſed wenche, Cęſius, a, um, and glaucus, ca, cum, is blew or greie, as the ſkie is when it hath little ſpeckes of grey cloudes in a fayre daie, as it were a plumket colour. Of the names of colours, read Aul. Ge. l. 2. noct. attic. ca. 26. Sparſo ore, i. largo, lato, ãplo, large, broade, and (as we vſe to ſaie in ſcorne or deriſion) platterfaced. Adunco naſo. i. incuruo, crokyng or bowyng inwarde, lyke as the bill of an egle or of an hauke, and ſuche we call in ſcorne or deriſion haukenoſes.

Eia vt elegãs eſt, Eigh what a minion it is.

Quando quidem ducẽda eſt, egomet habeo propemodum, quam volo, ſens that I muſte needes marie one, I my ſelfe haue in maner founde hir that I will haue.

Nunc laudo te gnate, Nowe I conne the thanke ſonne.

Perplacet. ſ. mihi, I am verie well contented, or it pleaſeth me very well.

Hoc nunc reſtat, This now remaineth.

Syro ignoſcas volo, quę mea cauſa fecit, I would haue you to pardone Syrus, of thoſe thynges that he hath dooen for my cauſe, or for my ſake. Syro ignoſcas. ſ. ea quę. &c.

FINIS HEAVTON.

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